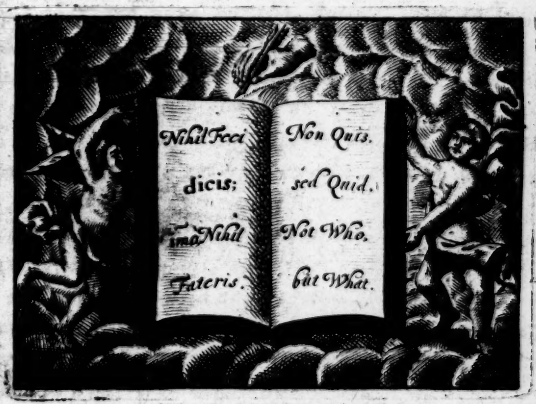
A CONTINUATION OF THE *Friendly Debate.*

By the same Author.

Prov. 14. 16. *A wise man feareth and departeth from evil: but the fool rageth and is confident.*



Δεύτερον ἀγαθὸν, τὸ αἰσχύνεσθαι.

London, Printed for *R. Royston*, Bookseller to the King's most Excellent Majesty, 1669.

To the Readers.

I *Shall only detain you ſo long as to tell you a few things that concern the Motives to this Work, and the Author of it. For the former, take it from me (who know better than any body elſe) they are none but the Authors love to Truth and Peace; and his Charity to well-meaning and abuſed people. Think what you pleaſe; I am ſure he is not naturally ſowre or quarrelſome, much leſs angry with any man meerly becauſe he differs from him. He hath not been exaſperated by contending, nor put out of humour by fierce diſputings; for he hath no Difference with any man living; he neither loves Diviſions, nor lives by them. He hath as much reſpect alſo and regard as he deſires: ſo much as may ſecure him from the temptation of envying, and the mean arts of ſeeking to gain a reputation to himſelf by diſparaging other men. As for hopes of preferment, which ſome have ſaid are his end, beſides that he ſtudiouſly conceals himſelf, I declare, that if he were capable or deſirous of it, he would not be at ſo much pains to ſeek it. And as he ſeeks not to gain any worldly thing hereafter by his writing, ſo he loſes nothing at preſent by that*

which he writes against. For neither he, nor any of his friends (that he knows of) receive the least prejudice by any mans Non-conformity, or separated Meetings; and so he should not have taken any notice of them, if Religion had not been concern'd. But he is very sensible that this suffers very much; and that which many Ministers who keep separated Assemblies, cannot condemn, is condemned, nay despised, by those that follow them. For there is undoubted evidence that their not coming to the Common-prayers, and not declaring plainly the true reason of it, makes many stand aloof of, and abhor our Service, as if it were the Mass. *The people are seldom at leisure to examine the Reason of things, nor apt to put themselves upon that work without much urging: but they are alwayes ready to follow the example of those whom they admire, and the less they know why, the more forward they are to out-do the Copy they chuse to imitate. So that the Ministers not doing what they can in compliance with the establish'd order, and not declaring sincerely the causes why they do not, is interpreted to a farther abhorence, than they (if they durst speak out) are willing to own. When they do but signifie their disgust, and that their pallate is not pleased; their followers are nauseated presently, and their stomacks turn'd. If they make an halt, or a step back; those get the bit between their teeth: they kick and fling and run away. Now though this bogling and starting may be lookt upon by many credulous*

dulous and well-meaning people, as the effect of a commendable caution, or a quick sense or perception of an approaching mischief, and of an exacter difference they make between good and evil, than others do; yet experience tells us the contrary, that the more ordinary cause is defect of eye-sight and confused apprehensions of things, Ignorance and humour, if not restiveness and Jadish tricks. For to give but one palpable instance of this among many; have you not observed at the funeral of a Friend when a Sermon has been preacht, how a part of the company, as soon as they come toward the Church door, presently draw off and separate from the rest, as if they were going about some Idolatrous service? Would not a stranger think that some noisome and offensive vapour or stifling smoak ascended from our Devotions, which made these men so shie to enter, till by the singing of a Psalm they had notice given that the air was clear and fit to breath in, and then it may be they came in? But where lyes the offence all this while, if we may be worthy to understand it? Is it in the white garment wherein the Minister officiates? But why, I pray, is this more troublesome (unless to the tricks I spoke of) than a black one? There is nothing frightful sure in three sentences of Scripture, in reading a Psalm of David, or a lesson of St. Paul; and yet this is all, save the Gloria Patri at the end of the Psalm, which one would think might escape with fair quarter, especially now that their pursuit seems to be so hot after the fresh game of Socinianism.

nism. *I know there are some sober persons who dissent from us, that are not thus skittish; and finding them humble, modest and not censorious, I not only love but honour them with all my heart. There are others also, who from the womb have been taught to start aside and to abhor our service; and being unable to reason and uncapable of better information, I pitty them very much. Let them but be quiet and not seek to govern us by their fancies and prejudices, and I for my part shall not look upon their aversion as a vice, if they will not accounts it their great Vertue. For what if some Children receive impressions and inclinations in their infancy from their Mothers big-bellied frights or longings, which they carry with them to their graves? What is the World concern'd in this, or in those mens unaccountable Antipathies? Is any man more* commendable *for them? Surely no; but oftentimes more* troublesome. *You have seen it's likely a person (pardon the instance I use, because it's familiar) as soon as the Cheese after Meal has been set on the board, presently make sowrey faces and change colour, stop his nose, or run in hast out of the room; yet neither the Master or guests are farther concern'd in this, than to pitty, or perhaps but smile or slightly complement the mans infirmity; and none forbears the more to tast that hath a need or a good liking. But you never heard of any such man who, in a conceited humour, thought fit in this case, that his particular aversion should*

pre-

prescribe to all others; or raised fierce disputes about it in every company; and contended that this was no Primitive food, *or at least that our way was not the* Primitive way *of making it: that endeavoured busily to make a party against it among the indifferent and unincliu'd either to love or hate it: much less that reviled and gave reproachful Nick-names to those that used it, and sought for Orders to banish it from every Table. If you could suppose such prodigious folly, you would not blame the Neighbourhood, especially the Officers, if they were concern'd in it, or any that should represent the ridiculousness, or the malice of such an undertaking. I know the instance is not considerable enough to be applied to all things at this day contested, but to a great many it may; and expresses well enough the humour of those, who, according to their breeding, seem with an* equal passion *to oppose every thing they dislike, even to the colour of a Garment, or the fashion of a Girdle. You have enough* (Readers) *concerning the Motives to this Continuation of the* Debate, *when you are only told this farther, that the Author having heard of some exceptions against the* former Book, *thought good to Answer, and* (*as they deserve*) *to shame them in* this. *It is like* some of our deceived Brethren will hold this labour damnable and execrable, as being bestowed *in their opinion*, against the Church of Christ, against

the Saints, and Children of God and his Holy truth: *To whom I answer as the Non-conformists did to the Old Separatists*, Let my tongue cleave to the roof of my Mouth when I endeavour to speak, and my Pen stick to my fingers when I attempt to write any thing, against the Church, the Children, or the Truth of God. *But the Errors and follies in those whom I think to have some goodness in them, may I hope be reproved, without being thought to reprove their goodness: besides, by endeavouring to keep them from being* Righteous *overmuch, I take a course to preserve them from becoming too* Wicked.

And now I believe nothing would be more grateful to some than to know the Authors name: but I have nothing to say to them, but that it is an impertinent curiosity to inquire any farther after him, since he hath no mind to be known, and since there is no need of it. For his name can add no credit or strength to his Reasons; and as for matters of Fact, he hath directed you where to find them, without inquiring after him to be resolved about them. But if any body think it good manners to inquire into that which others would have kept secret; Yet I am sure it argues great want of good breeding (to say no more) to bespatter (as some have done) this and the other person whom they only conjecture to be the Author; Laying to their charge things that they know not. *Let me advise them to be more Civil; Since I am sure they*

do

do not yet know me, nor I believe, ever shall, unless I please; and since by disturbing themselves and others still in this kind, they are like to reap nothing save their own further shame. I end with the great Counsel which Mr. Whittingham *long ago concluded a Letter of his withal* * Know before you judge, and believe not all flying tales; keep one ear open and report the best.

* Troubles at Franckfort, Printed, 1575.

April 15. 1669.

THe Reader may take notice that there is an Alteration made in this second Edition of almost two pages in the first, 364. 365. The Author conceiving that those words of the Book which he confuted, should be otherwise construed than he thought at first sight, as was intimated in the Errata. But in stead of them, he hath now noted some other; very much deserving to be censured.

IM-

IMPRIMATUR.

Tho. Tomkyns, *R. R^mo in Christo Patri ac Domino D^mo* Gilberto *Divina Providentia Archi-Ep. Cant. a Sacris Domesticis.*

Apr. 24. 1669.
Ex Æd. Lambeth.

The Contents of the Continuation.

THe Non-conformists affected language and foolish imitation of Scripture-phrase noted *pag.* 1.

About taking Gods name in vain, and breaking the third Command 2,3.

The Covenanters highly guilty of it 4,5.&c.

How Mr. *Case* taught them to take the Covenant 7.

Some pleaded Religion for breaking it 8.

Contrary to the solemn Protestation taken by both Houses before 9,10.

Non-conformists offended at the Friendly Debate, and why 11

The Apostles sense of *giving no offence*, 1 Cor. 10. 32. *Ib.*

The Debate not guilty of it 12

Non-conformists did not think heretofore that they ought to forbear reading Common-Prayer, because some said it gave them scandal 13

Great scandal of Schism *Ib.*

Of grieving the Godly 14

Non-conformists guilty of it in the proper sense by casting scorn on Divine Service and our Governors 15

Mr. *W. Bridge* an instance of this 16

Just severity against such defamers petitioned for by themselves heretofore 17

Answer to another objection against the Friendly Debate for being writ Dialogue-wise, &c. *Ib.*

Non-conformists have writ Dialogues too, and those very absurd 18,&c.

Mr. *Hughes*'s Conference noted *Ib.*

And two more Ancient, one of which teaches to depose Kings, &c. 21

The Non-conformists pretence of not being guilty in breaking the Laws, because they are ready to suffer the penalties, answered 22

Their presumption that it is his Majesties pleasure they should take this Liberty against the Laws, answered 24

Their change of Principles, who held heretofore, that the Law was the Kings Superiour 26,&c

Mr. *W. Bridges* remarkable for this Doctrine in a Book of his published by Authority 27,28

More instances of their changing for their interest 29,30

This remarkable in the Army Saints 31

Who writ after the Copy set them by their Superiors 34

That

That the Author of the Debate is of a hatfh, bitter and jeering ſpirit, anſwered at large 35,&c.

Railing not the better, becauſe in Scripture phraſe 39

Some inſtances of Nonconformiſts reviling language, the better to ſhew whence the preſent railers learnt theirs 40

Reflections upon a paſſage in Mr. *Caſe* 41

An inſtance of ſanctified wit as they call it 43

Some famous *New England* preachers guilty of foul language 44

That it hath wofully infected the people is apparent 45

And it is an old diſeaſe *Ib.*

How they were ſerved in their kind 46,&c.

The Author falſely accuſed of writing out of Malice, *&c.* 51,52

How the Non conformiſts deſpiſe thoſe that are not of their party 53

The Authors moderation in his cenſures 54

How he hath dealt with Mr. *Bridge* *Ib.*

His way and ſpirit further diſcovered 55,&c.

Particularly, that it is *Anti-chriſtian* and ſchiſmatical, as appears by the Sermon of the two Witneſſes 59,&c.

His dangerous doctrine about their power to diſturb the ſtate, *&c.* 60

His prefixing the time for it out of the *Revel.* 62

* How often they have been deceived in their conjectures About this time 65, 66,&c.

* The danger of interpreting every judgment that befals, in favour of their conceits 64

A rare interpretation of the prophecies forenamed 68

A reflection upon thoſe bold deceivers 71

The cauſe of theſe conceits 72

Their preſumption that their platform ſhould be a pattern to all Churches 74

Mr. *Caſe* his high opinion of the Covenant 75

His, and Dr. *Wilkinſons*, and ſome of the *Scots* and others opinions of us 77,78,&c.

And of the favours they receive from others 80

Of their Canting phraſes, as *Generation-work, witneſſing time from* 81. *to* 91

Dr. *Wilkinſons* confidence noted 85,86

How they have ſhifted and changed phraſes to ſerve their turn *Ib.*

Of the power of phraſes to hinder men from obſerving how they have been cheated 88

The

The power they fancy they have to destroy us 90
Their opinion of their knowledge and worth 93,&c.
Of their practice and skill in expounding works of providence 94,&c.
Their people not more knowing than ours 99
Many know not what that is which they cry out against 101
Instances in Popery, superstition, Will-worship 102,103, &c.
About forms of prayer 106
Their forms of railing, which they use even in prayer, &c. 107
Their small skill, save only in phrases 110
As appears by their easie turning to the wildest Sects 111
A famous instance of this in *New England* 112
Mistakes about the Spirits teaching and inspirations, &c. 113
This, together with the obscurity of their Doctrine a great cause of peoples doubts and desertions 114
An instance of the intricate way of Mr. *Hooker* to satisfie a doubting Christian 115
And to bring it to the promise as he speaks 116
Hence the *New England* whimseyes 117
Mr. *J. Durants* way of comforting believers and opening Scriptures 118,119
They are no better at resolving doubts about particular actions 120
How Religion hath been spoiled of late and exposed to contempt 123
Non-conformists great want of Modesty 126,&c.
Concerning eminent men 129
Of judging others; in what things we may, in what not 130
Charity covers a *Multitude* but cannot or may not cover *all* sins 131
By what means prophaneſs came to abound 133
Publicans and Harlots, or Scribes and Pharisees, which the worse 135,136
The danger of Schism and separated Congregations 138, 139
Mr. Bridge his vain conceit that we are angry because they withdraw from us and slight us 140,&c.
How 2 *Cor.* 6. 17. is abused by him to countenance the separation 144
By which and such like the old *Brownists* and more ancient *Donatists* justified their Schism 145
The wise and charitable courses to which St. *Austin* directs

directs us when men are generally bad 146,147
Mr. *Calvins* judgment of a true Church and ſeparation from it 149
And Presbyterian Miniſters judgment 151
Act. 19. 9. doth not countenance the ſeparation 152
The impertinent allegation of that place *Rev.* 14. 4. by Mr. *Bridg* 153
How the people have been cheated with the noiſe of ſuch words as *Babylon*, &c. 154
And by other means 155, 156,&c.
Of Idol Miniſters 158,&c.
The folly of thoſe who think our Miniſters (out of reſpect to themſelves) are troubled to ſee people go to meetings 161
The true reaſon of their trouble, and the great danger of ſeparation 162
Not only to thoſe who are of it, but to others 163
The great extremities it hurries men into 165
The Presbyterian excuſe that they ſeparate not from us as Antichriſtian, conſidered 166,&c.
It makes their cauſe the worſe, if it be true 168
Which tender-conſcienc'd men ſhould conſider, eſpecially remembring the iſſue 169,170
The diſorders among the Independents, when in *Holland* 171
And more anciently among the old Separatiſts 172,173,&c.
No ſecurity againſt the like, or worſe again 175
In vain to bewail theſe Diviſions unleſs we take a courſe to amend them 177
What belongs to private perſons to do in order to it 178,&c.
Not ſtudy ſo much their Governors duty, as their own, and what that is 180,181
Of yielding on both ſides 182
The ancient Non-conformiſts did not think they ſtill ought to preach when they were deprived; but the contrary that they ought not 183
The idle pretence of ſome from that place, *Wo be to me if I preach not*, confuted 185,186
And of not conſulting with *fleſh and blood* 187
Non-conformiſts do it too much *Ib.*
Elſe why do they not teach as the old Non-conformiſts did, how lawful ſet forms are, &c. 188,189
And teach this with great earneſtneſs 190
Eſpecially conſidering how miſe-

miserably some are prejudiced against them 191
That exception answered though a form be lawful yet useless 192
Some reflections on a Book called *Common-prayer Book Devotions Episcopal Delusions*, &c. 193
The prophaneſs, and cholerick ſcurrility of it 194, &c.
The Ignorance and boldneſs of the Prefacer 197
Mr. *Cartwright* not againſt a ſet form of Prayer, &c. 199
How vainly he vapours with the name of Mr. *Parker* *Ib.*
And abuſes Mr. *Greenham* 200
But above all Dr. *J. Reynolds*, who lived and dyed conformable in all things to the orders of the Church of *England* 201
Some of the little reaſonings in the book anſwered 203, 204
The abuſe of a place of Scripture noted 205
The Liturgy ſmels not of the Mass-book 206
Antiquity of Liturgies by their own confeſſion 207
The preſumption and uncharitableneſs of this Writer 208, 209
His main Argument anſwered 210
After all his bluſtering he allows a preſcribed form to be lawful 211
And is fain to wreſt ſome Scriptures in favour of conceived prayers 213
His falſe arguing from *Jer.* 7. 31. and ſuch like places 214
How that place *Deut.* 12. 32. is wont to be miſinterpreted 215
It was the manner of Ma. *J. G.* to ſpeak confidently, be the cauſe never ſo bad 217, 218
Non-conformiſts generally guilty of too much confidence 219
A groſs corruption of Dr. *Sibbs* his ſouls conflict after his death, noted *Ib.* 220, &c.
Of Forms of Prayer and of impoſing them 222
Smectymnuus allowed impoſitions in ſome caſes 223
The Presbyterians were againſt a Tolleration of the Independent way 224
The Independents alſo impoſe their own devices & have forms alſo, &c. 226, &c.
Of Chriſtian Liberty, 229
The opinion of Mr. *Durs* and Mr. *Cotton*, &c. about this 230, 231
Of Penalties 232
The opinion of Preſbyterians and Independents formerly about them 233
How the King himſelf was abridg'd of his Liberty 234
The Independents for puniſh-

nishments 236
Some good Counsels out of Mr. *Bernard* 239
How to behave our selves in doubts 241
Some good Rules to guide our selves by 242
What to do if we think that is sinful which Authority commands 243
Rom. 14. 23. *Whatsoever is not of faith is sin*, opened *Ib.*
Of fear to offend others 244
The great want of charity and such like graces 245
How these good Counsels were contemned by the separatists 246
A description of them *Ib.*
The Resolution of the Presbyterian heretofore about Uniformity and Obedience to Laws 248

ERRATA.

PAge 3. Line 16. r. *Ordinances*,
P. 4. l. 15. r. *witness to any*.
P. 11. l. 18. marg. r. * *Second part p.* 135.
P. 19. l. 14. dele *almost*.
P. 22. l. 15. r. *Discipline*.
P. 29. l. 9. r. *should find*
P. 32. l. 18. r. *packt*.
P. 48. l. 11. dele *that*, before *you*.
P. 56. l. antepen. dele *an*.
P. 60. marg. r. *p.* 122.
P. 73. l. 1. r. *persons come*.
P. 86. l. 2. r. *the Generation*.
P. 94. l. 26. dele *now*.
P. 120. l. 26. r. *insnarled*.
P. 129. l. 20. dele *and*
P. 149. l. 24. r. *forsaker*.
P. 152, l. 21. r. *neral of all, because of the graces of some*.
Ib. l. 18. 21. r. *Apostle*.
P. 177. antepen. r. *as well as Innovations*.
P. 180. l. 8. r. *inconvinient*.
P. 183. l. 19. r. *objected*.
P. 188. l. 7. r. *that it is*.
P. 215. l. 31. *for abused*, r. *devised*.
P. 217. l. penult. r. *suspense*.
P. 221. l. 7. r. *that are Gods under God*.
P. 222. l. 21. r. *Friends*.
P. 223. l. 6. r. *a Book*.
P. 228. l. 1. r. *A great*.
P. 229. l. 32. r. *things are*.
P. 232. l. 28. r. *their sincerity*.
P. 236. l. 19. r. *selves challenge*.
P. 237. l. 32. r. *may justify*.

A CONTINUATION of the *Friendly Debate.*

C. YOU are well met Neighbor, How do you?

N. C. Very well, *through Mercy.* Why do you ſigh?

C. To ſee you ſo far from mending your Schiſm, that you proceed to make it wider; and divide our very language. Why cannot you ſpeak as the reſt of your Neighbors, and ſay, *Well I thank God*? Is it a commendable thing to be *Singular* without any need? and to ſeparate from us even in your words and forms of ſpeech? Or is this a part of the *Language of Canaan* (ſo much talk't of in the late times) to be learnt of all thoſe, that will be accounted the *People of God*?

N. C. Take heed how you ſpeak againſt the *Iſrael of God.* They are a peculiar people, and muſt not do after the manner of the Nations.

C. What Nations? Do you take us to be all Heathens? Nay, ſuch Heathens from whom you are not only to *ſeparate* your ſelves, but utterly to *root out*?

N. C. You carry our meaning too far.

C. No

C. No farther than some of your Sect do, whom you have taught in a foolish and dangerous manner to imitate the Scripture Phrase, and so apply all that concerned *Israel*, to themselves; and all that concern'd the *seven accurſed Nations*, or *Egypt* and *Babylon*, to their Neighbors.

N. C. I am not one of those; but I and many others, when we are askt about our welfare, dare not speak as you do, left we should *take God's name in Vain*; of which you know *Israel* was to be very careful.

C. Is it to no purpose then to thank God for our own and our Families health? Or to pray God would be with our Friend when we meet or part with him? Perhaps you think that *Boaz* took Gods name in vain, when according to the Custome in *Israel*, he said to his Reapers, *the Lord be with you*: and that they were Offenders for replying, *the Lord bleſs thee*. I doubt ere long you will refuse to say upon occasion, *GOD SAVE THE KING*, for fear of taking Gods name in Vain.

N. C. Not so. We can use such words when we are very serious, but not commonly.

C. You made me believe, the last time we talk't together, that you were *commonly*, if not *always*, Serious. But now it seems the world is altered with you.

N. C. We are afraid you are not Serious; but use these words so carelesly that you break the *Third Commandment*: upon which account we would teach you to refrain them.

C. You are excellent Interpreters of Holy Scripture! What a rare Comment should we have upon it, if all your Expositions were but gathered and put together? As you find words now used in common talk, so they sound to your fancy there: And this makes you take it so oft into your mouths in vain; I mean besides its purpose and intention. Alas! that you should be no better instructed

ſtructed than generally to entertain this conceit, that a man breaks the *third Commandment*, if he mention the Name of God, without lifting up his Eyes, clapping his Hand on his Breaſt, or ſome ſignification of Devotion! This abſurd Fancy I have heard ſome alledge as a Reaſon why they would not let their Children ask them Bleſſing; *i.e.* deſire them to pray to God for them: And others have made this the cauſe why they would not teach them their Catechiſm, nor any Prayers, leſt they ſhould take Gods Name in vain; that is, in their ſenſe, make mention of it, and not mind what they ſay.

N. C. I do not approve of ſuch Opinions as theſe.

C. If you did, you would condemn your ſelf many hundred times in a Day. For how oft do you tell us in common diſcourſe, of *the People of God*, and *the things of God*, and *the Ordinance of God*, not minding that you mention his Name. Nay how many times have we heard you ſay in your Prayers, O LORD, O GOD (ſometimes thrice in one ſentence) when we have great reaſon to think you did not know whether you uſed it ſo oft or no. Now, which will you ſay? That you ſinned in this; or that it is ſufficient to have an habitual Reverence toward Almighty God, and never to uſe his Name in an irreverent manner; though we do not alwayes actually attend when we uſe it?

N. C. I have not conſidered this; but was alway bred in a Belief that we break the *Third Commandment* when we uſe Gods name in common talk; and that's the Reaſon I did not anſwer you after the uſual manner.

C. It's well if you be not more careful to keep the Commandment in the *Phraſe-ſenſe*, than in its proper and Principal meaning.

N. C. How now? muſt we be beholden to you to invent a new word for us?

C. It cannot be new to you ſure, who are ſo well verſed

in a Divinity that consists, in a manner, wholly of Phrases; and setting them aside, hath little or nothing in it, upon which account it may well be called, *Phrase-Divinity*.

N. C. You will never leave your Pleasantness. Pray talk more gravely, and explain your self.

C. I'le tell you then what I mean. There are many I observe, who have been very scrupulous about the Third Commandment, and careful to keep it, as the words are vulgarly used in our language now a-dayes; who have made no Conscience at all of it, at least notoriously broken it, according to the true import of the Words among the *Hebrews*. For, as I have been taught, when *Moses* said, *Thou shalt not take the Name of the Lord thy God in vain*, &c. His meaning was; that no man should dare to call God to witness any thing he spoke, and yet utter a falshood, or not do according to his promise. If he were so prophane, he assures him that God who was *Witness* to what he said, would also be his *Judg*, and by no means acquit him. Nowhow oft you have broken the Commandment in this, which is the main sense; while you have been very strict to keep it in the other, I need not tell you.

N. C. You must tell me; or else I must tell you that you are like the *Devil*, a *false accuser of the Brethren*.

C. Your Ministers can tell you a great deal better than I, who were wont to complain of this as one of the most grievous sins of the times; that so many had *forsworn themselves by breaking their Solemn League and Covenant*. You covenanted, for instance, to extirpate *Heresy and Schism*; and such great diligence was used in this point, that they grew faster, and to a greater height than ever had been known among us. So Mr. *Case* tells the *Parliament* in his *Thanks-giving Sermon* for the taking of *Chester* p. 25. And asks them *how it comes to pass that these abound more than ever they did, and that under their Noses? There is such a numerous increase* (saith he) *of*

Errors

Errors and Heresies, as I blush to repeat what some have affirmed, namely, that there are no less than an hundred and fourscore several Heresies propagated and spred in this Neigboring City. And many of such a Nature, as that I may truly say, in CALVIN'S language, the Errors and innovations under which we groaned of late years (He means under the Bishops) *were but tollerable trifles, childrens play, compared with these damnable Doctrines, Doctrines of Devils.* Nor is he alone in these complaints, but Mr. *Edwards* * craves leave to be free with them, and to tell them that Sects had been growing ever since the first year of their sitting; and every year increased more and more. No sooner had they put down the *Common-Prayer*, but down went the *Scriptures* themselves together with it, which many among us (saith he) slight and blaspheme. The Images of the *Trinity*, *Christ*, *Virgin Mary*, and the *Apostles* were ordered to be broken down; and at the next stroke there were those that overthrew the *Doctrine* of the Trinity, opposed the *Divinity* of Christ, spoke *Evil* of the Virgin *Mary*, slighted all the Apostles. The Parliament cast out the *Ceremonies* in the Sacraments, the *Cross* and *Kneeling*; and then the People in many places cast out the *Sacraments themselves*; Baptism and the Lords Supper. The one took away *Saints dayes*, and some of the other made nothing of the *Lords-day*. The superfluous maintenance as he calls it, of Bishops and Deans being cut off, immediately the necessary setled maintenance of all Ministers was cryed down and denyed too. Nay the Bishops & their Officers being gone, there were many that would have thrown away all Ministers after them. A great deal more you may find there to the same purpose if you have a mind; but he seems to sum up all in this; *the Fourth Commandment was taken away in the Bishops dayes* (so he is pleased to calumni-

* Epist. Ded. to both Houses before his Gangræna, 1. part.

ate them) *but now we have all ten Commandments taken away at once by the Antinomians, yea all Faith and the Gospel denyed by the Seekers.* He would have inserted this clause sure, if he durst; *the Third Commandment is now taken away by the Parliament.* For I pray you, my good Friend, what remembrance had they of the dreadful name of God, to whom they had lifted up their hands? What a trifle was that sacred Oath now accounted? *That water of life which* (as Mr. *Case* fancied *) *had kept all the Nation from giving up the ghost*, was dead it self; and had not the least spirit remaining in it, to quicken these *Covenanters* to extirpate Heresies. Nor would all the expostulations of their Ministers put any life into them: But as these complainers had violated other obligations in taking that *Covenant*; so now their Masters set it at naught, and, to serve the ends of State, continued to connive at those things which they promised to root out. For a great while after this, I find no less than three of your Divines (in their Epistle to the Reader before Mr. *Pooles* book against *Biddle*) renew their Complaints, *that the whole body of Socinianism which walkt only in the Dark, and in Latin, in the Bishops time, was now translated into English. Many bold Factors for those Blasphemies which in those times durst not appear, disseminating now their Heresies without fear, both publickly and from house to house*: Which by the way may instruct you who are to be charged with a great part of the guilt and mischief of such Books as the *Sandy-Foundation* (*i.e.* the Doctrine of the Trinity) *Shaken*, and several others lately published. In short, this was a thing so notorious, that Mr. *Case* moves the Parliament (in that Thanksgiving Sermon *p.* 30.) that there might be a solemn fast to humble and afflict their Souls for *Covenant-violations, and wherein the Covenant might be renewed in a more solemn and serious manner with God.*

* Sermons about the Covenant, p. 66.

N.C. These

N. C. These were hot spirits, and might be too forward to charge the *Covenanters* with taking Gods name in vain when they were not guilty of it.

C. But you will not say that the greatest part of the *London-Ministers* were rash and heady. Now if you read their *Seasonable exhortation* to their respective Parishes, printed 1660. you will find, they complain of *the Odious scandals of those that profess themselves the People of God: particularly of their self-seeking under pretence of the publick good; and their unparalel'd breach of all civil and sacred Oaths and Covenants both to God and Men.*

N. C. This I confess is a sad story.

C. Consider then I beseech you, if these Leaders and great Professors were so guilty, what shall we think of the common People, who took the Covenant hand over head (as we say) being totally ignorant of several things to which they swore: nay were taught by Mr. *Case* (in his Sermons about the Covenant p. 41.) *to take it, though they did not understand it?*

N. C. I cannot believe you.

C. Go to the Book then and believe your own Eyes. There you will find he alledges the Example of *Josiah* for it, who renewed the Covenant when he was a Child; and of *Nehemiah* who made the Women and Children do the like. He was sensible indeed, that there is a great difference between that which was *Divine*, and this which was but the *Device of men*; and therefore would perswade them that they were bound no further by this Oath, than they should find the things contained in it to be *according to the Word of God*. But it is plain, I shew'd you the last time, the Parliament did not allow any Body to expound the Covenant but themselves. And beside this, they sware without any limitation to preserve things as they stood in the *Church of Scotland*, where for any thing they knew, there might be as absolute a

Tyranny, as is exercised under the Papacy. Nay, in *Scotland* it self, there were some who argued so strongly against the Covenant, that a Jolly man I have read of, was driven to such straits at last, as he had nothing to say but this, *That they must deny Learning and Reason, and help Christ a Lift.* If you will give me leave, I'le tell you something worse than this.

Mr. Andr. Cant.

N. C. How is it possible?

C. There were some that in plain terms pleaded Religion for the breaking of the Covenant: So that (contrary to Mr. *Nye's* Exhortation I told you of) with them there was *Yea*, and *Nay*. *J. Lilburn* for instance, in *his Englands Birth-wright p.* 29. saith, that *the Covenant is impossible to be kept, and that the Framers and Makers of it have run into wilful perjury. Nay, he calls it; This Make-bate, persecuting, soul-destroying, England-dividing and undoing Covenant.* With whom you may joyn Mr. *J. Goodwin*, who tells us (in his 12. Cautions *p.* 4.) *that to violate an abominable and accursed Oath* (speaking with reference to this Covenant) *out of Conscience to God, is an holy and a blessed perjury.*

See Mr. Bellamy's Vindic. of the City Remonstr. 26. May, 1646.

N. C. Now I hope you have done.

C. It ought not to be forgot, that this *Covenant* was contrary to your *Solemn Protestation*, taken first by both Houses of Parliament, wherein they promised *to defend the true reformed Protestant Religion, expressed in the Doctrine of the Church of England*, Did they not?

N. C. Yes.

C. Why then did your Ministers perswade them to enter into this *New Oath*, which was so contrary to some Articles of our Churches Doctrine?

N. C. They explained themselves as I remember, before they Covenanted, and told us what they meant

meant by the Doctrine of the Church of *England*.

C. Very good. And was it not finely done, that after the Members of both Houſes had taken the *Proteſtation*, ſo as I now ſaid, the Houſe of Commons alone ſhould make a *Declaration*, that by thoſe words [*the Doctrine of the Church of* England] was intended only ſo much of it, as was oppoſite to Popery and Popiſh Innovation, and ſhould not be extended to the maintenance of the Diſcipline and Government? And then that under this Explication publiſhed only by the *Commons* and never aſſented to by the *Peers*, this Proteſtation was impoſed on the Kingdom, and all that would not take it declared unfit to bear office in Church or Commonwealth? What is there to be ſaid, I beſeech you, to excuſe theſe ſtrange proceedings. Firſt, both Houſes ſwear to plain words. Then one Houſe claps an interpretation on them. And after that, they alone ſo far intrench upon the Peoples Liberties (which they were bound to maintain) as to impoſe this *Proteſtation* upon them without conſent of Parliament: and that under a heavy penalty on thoſe that ſhould not comply with them. All this is no leſs than a *Demonſtration*, methinks, that too many of you (for we will not condemn all) have been too forward to take Gods name in vain; at leaſt to ingage your ſelves in Oaths and Vows haſtily and raſhly. And withall it ſhews that you were of that impoſing Spirit which you now complain of; and that Religion was more pretended than truly aim'd at: And, laſtly, that you were ſo vainly confident of your favour with God, that you could take his name into your mouths backward and forward, and never bluſh; ſo you did but look demurely, and expreſs much reverence to it in common talk. All which I proteſt, is ſpoken to no other purpoſe but to humble you; and to ſhew that you unjuſtly uſurp the name of the *moſt Religious People*, *the moſt conſcientious*,

and

and the most fearful of offending God, that are in the Nation: and that you abuse the simple, when you make them believe that you are the *Pillars* upon which the Kingdoms welfare stands; for whose sake alone it is, that we were not made long ago *like Sodom and Gomorrah*. For it is manifest you have involv'd the people in abundance of guilt and made Religion vile in their eyes, and helpt to bring the name of God, which you have taken so oft in vain, into great contempt.

N. C. This is not a place to talk in.

C. You say right: otherwise I should have told you of a fresh guilt of this kind. For I am informed some have set up Schools for the instructing Youth in Logick and Philosophy; directly contrary to the Oath they took in the University. But I am run beside my intention in this discourse: having told you, I remember, it would be in vain to dispute any more; and therefore desired, when we met again, the time might be spent to other purposes.

N. C. I have not forgot it. But if you will go in here, we will not wrangle at all, but only talk fairly, as loving Friends, of some matters in which you are concerned.

C. I suppose it is about our old business, and then you had better consider of what I have said already. If that will not move you, I have little hope to do any good upon you.

N. C. You are a strange man. When I had no great mind to be troubled with your Discourse, then you would never have done. And now that I am earnest to be satisfied in some things, you hang back and have nothing to say. Methinks you might be willing, at least, to receive an account of my Thoughts concerning our late Debate.

C. Have you then considered what I said, as you promised you would?

N. C. Yes that I have. And being somewhat stagger'd with

with it, I thought good to consult with some Christian friends, and hear their Opinion, which I prefer before my own.

C. And what was the issue?

N. C. I perceive they are generally offended at you to a high degree.

C. So were the Scribes and Pharisees at our Saviour. And for any thing I know both upon the same score, because you are plainly told of your faults. This nettles and vexes you at the heart: only to hide and conceal your secret anger; you call it by another name, and say you are offended.

N. C. No they are not angry with those who give them a private reproof, but to print a book against them, what can it intend, but mischief?

C. Now I guess at their meaning. Their offence is of the same nature with that which Mr. *Edwards* saith the Sectaries took at his *Gangræna*, * *Because it hinders their making Proselytes, and so for want of growing up to such a number as they design and hope for, they may miss of a Toleration, and so in the issue a Domination, which is so much sought for by them.*

N.C. They mean the same that the Apostle doth, who requires us to *give no offence neither to the Jews, nor to the Greeks, nor to the Church of God.* 1 Cor. 10. 32.

C. By your favour Sir, Saint *Paul* and you have not the same meaning: as you might have learnt long ago (if you did not converse more with your frivolous writers, than those who have some sense in them) from your great Champion Mr. *Cartwright*. He tells you expressly that by *offence* the Apostle doth not intend, *that which displeaseth, or discontents*, but that whereby occasion is given to any of transgressing against the Laws of God. For he is treating of eating things offered to Idols even in the Temples of Idols, or in the presence of such

as

as were indangered thereby: The Gentiles being hardned in their Idolatry, the Jews provoked againſt Chriſtianity, and ſome Chriſtians drawn by ſuch examples to follow them doubtingly. Take now the Word in this proper ſenſe, and I ſhall be cleared from this imputation; and you your ſelves condemned for looking no better to your feet, that they go not awry.

N. C. How ſo?

C. It is the very deſign of my Book to keep you from falling into ſin any more: and to direct you to ſuch a Courſe that you may not break the Laws of God again your ſelves; nor caſt ſuch a ſtumbling-block before others, that they take occaſion to break them too. If any have miſinterpreted my meaning, or out of anger and vexation grown worſe and more audaciouſly violent by my writing, they muſt bear the blame which they would throw upon me. Nay, a far greater blame, for they both *take* Offence, when none was given, and they notoriouſly *give* Offence to others, whom I would have kept from offending.

N. C. They will believe both alike; that you meant to take away Offences, and that they lay any in the peoples way.

C. That is; they ſeldom believe any good of others, or any ill of themſelves. But I do not beg your belief, for it is manifeſt to any unprejudiced reaſon, that the Book was ſent abroad on no other Errand, than to remove ſtumbling blocks out of every bodies way; eſpecially your Schiſm which is the greateſt of all. And if notwithſtanding, you be ſcandalized, and confidently affirm it were better to forbear ſuch writings, you ſhall be judged out of the mouths of ſome of the old and better *Nonconformiſts*. Who tell their Brethren of *New-England* (and I ſay the ſame to you) when they would have had them forbear to read the Common-Prayer becauſe of the

ſcandal

scandal it gave to some; *It is a scandal taken and not given, and by forbearing, we shall offend you the more, if to confirm men in error be to scandalize them; yea we shall prejudice the Truth; and it might be an occasion to beget needless scruples in others, and draw men ignorantly from the fellowship of the Saints and the holy Ordinances of God, and strengthen them who by your own confession, are run too far into Schism already.*

N. C. Whose words are these?

C. You may find them *p.* 16. in the *Reply* made 1640. by many Ministers in *Old-England*, to the *Answer* which their *N. E.* Brethren gave to their enquiry about 9. positions in the year 1637. And I would to God your Ministers would lay them to heart, and no longer continue to harden their Followers in Schism, by forbearing the use of that which they know is lawful. Remember I beseech you the famous observation of a great Author, * that *Heresies and Schisms are of all other the greatest scandals, yea, more than the corruption of manners. For as in the natural Body a Wound or Solution of continuity is worse than a corrupt Humour; so it is in the Spiritual. Nothing doth so much keep men from the Church, and drive men out of it, as breach of Unity.* One of his Reasons is, because *every Sect hath a divers posture, or cringe by themselves, which cannot but move derision in worldlings and depraved Politicks, who are apt to contemn holy things.* It is possible you may think, for you are very censorious, that he was no better than one of those depraved persons, and so take no heed to his words. Let me remember you therefore, that there was a time when the *Presbyterians* applauded this observation, and laboured to serve themselves of it. For I find it cited in a Book call'd *Wholsome Severity reconciled with Christian Liberty*, licensed by Mr. *Cranford* 1644. where the Author likewise sayes, that

* Lord Bacon Essay of Unity in Religion.

the

the experience of former times makes us so Wise, as to fore-see that Hereſie and Schiſm tend to the breach of the Civil peace, and to a rupture in the State as well as the Church. Of which he gives many inſtances, eſpecially the *Donatiſts* in *Africk*, and the *Anabaptiſts* in *Germany*. But now it ſeems you are grown ſtark blind; and whereas you had a foreſight in times paſt, at preſent you cannot or will not ſee what is before your eyes ——

N. C. I told you I would not enter into long diſputes with you. But I am heartily ſorry that you have ſo much *grieved all the Godly.*

C. You ſtill perſiſt in your old Uncharitableneſs, Pride, and high eſteem of your ſelves above all others. Or if you mean, only all the Godly of your way, yet you are guilty of great partiality; in taking a liberty which you will not give. For you ſay what you liſt againſt that way, wherein ſo many good people among us truly ſerve God, and make it ungodlineſs in us to ſay any thing againſt yours. Pray give me a reaſon, when you have duly conſider'd it, of this unequal dealing. You ſpeak and write againſt the *Biſhops*, *Common-Prayer*, the *Ceremonies*; nay many of you openly revile them to the juſt grief of our People, and all this with a reputation of great Godlineſs; But we muſt ſow up our mouths, and not ſay a word againſt you and your devices; or elſe be accounted ungodly and prophane, nay it is well if we eſcape the brand of Atheiſm. What is this, but to imitate thoſe Huckſters, who have double weights and balances, one for buying, another for ſelling? To have one meaſure for your ſelves, and another for all other folk?

N. C. I do not approve of this.

C. But you ſide with thoſe that play theſe tricks. And beſides; you that are ſo loth to be *grieved* in the vulgar meaning of the words make light of grieving others in

the proper ſenſe of it. For you have ſo ſorely galled and wounded many by your practices, that the Anguiſh hath been ſuch as (according to the Obſervation now named) to thruſt ſome back who were coming to us, and drive others out, who were among us. The Reproaches, I mean, which you have caſt upon our Church, the diviſions you have made, the confuſion you have been Authors of, have been ſuch thorns in ſome mens way, that when they were juſt at the door of our Church they have drawn back their foot and faln back to the *Popiſh Religion*. Of this I have good evidence; and ſuch as you dare not queſtion of the other; that ſome have taken ſuch diſtaſt at the ſtate of things among us, as to turn aſide out of the right way, into the by-paths of Romiſh Superſtition and Idolatry. Witneſs the *Seaſonable Exhortation* of a great number of the *London*-Miniſters, who tell us *p.* 10. *That ſome are faln from the Truth which they ſaw ſo much deſpiſed, and back-ſlidden to Popery, as the only Religion, in their opinion, wherein Unity and Order is maintained.* And a little after, *p.* 16. they ſay, *they are afraid leſt too many may be too well conceited of that Religion, finding* Rome *juſtified by* Englands *Confuſion, as* Sodom *was by* Iſraels *ſin.* You may ſay perhaps, according to your uſual manner, that all theſe were wicked. But this is not ſo eaſily proved, as peremptorily ſaid. And there want not good reaſons to make us think, that ſeveral well diſpoſed perſons, by occaſion of this Schiſm and the Scorn caſt upon our Governors and Divine Service, which accompanies it, have forſaken our Communion, and gone thither where they heard there was more Unity, Order, and reverence to Authority.

N. C. Our Miniſters are as much againſt thoſe, who revile your Worſhip and Service, or do not reverence Authority, as you can be.

C. How doth that appear? There is nothing more fre-

frequent with such as Mr. *Bridge*, than to teach the people that our way of *Worship* and Church Government is Antichristian. Read but the 5. of his *Ten Sermons* p. 370. and you will see I do not bely him. Or, for more full satisfaction, I refer you to another Book of his called *Seasonable Truths in Evil Times* *, where you may find him instructing them too plainly (*p.* 118.) that such as he have their *Orders to preach or prophesy from Jesus Christ himself*; but Others (by whom he can mean none but our Ministers) *have their Orders and power from Men, from Prelates, from the Beast*: for these are all one in his language. Nay more than this, he teaches the poorest, weakest man or woman *to go to Jesus Christ for a power to Prophesy*: remembring them what one *Alice Driver* said in *Queen Mary*'s daies, *I'le set my foot against the foot of the proudest Prelate of them all, in the cause of Jesus Christ.* And therefore *why should you not go to Christ*, says he, *and lay your selves flat upon the Promise, and say to him, O Lord, I am a poor weak creature, I fear I shall never be able to bear my Testimony; but thou hast said, I will give power to my two witnesses, and I am one of thy Witnesses: Now then O Lord, give power to me*, &c. By which you may judge what he thinks of those *Magistrates* that uphold our Worship and Orders, and allow no such *weak creatures* as his silly credulous followers, to commence *Prophets* and *Propheteſſes*, when ever they shall fancy that Jesus Christ himself hath given them *Power* and *Orders* to preach, and whether they be the *Godly Magistrates* or no, *Gods anointed ones*, whom he speaks of *p.* 110.

* Newly Printed, 1668.

N. C. Those that I am acquainted withal dislike his boldness as much as your self.

C. If the rest of your Ministers have such an hearty abhorrence, as I have, of those that cast dirt even in the face of Authority it self, let them shew it by some means

means or other. Why do they not petition *his Majesty* now as some of your Churches did the *late Protector* not many years ago, that he would chastise such Persons as these?

N. C. I remember no such thing.

C. But I do; and you shall find it in the address presented to *Richard Cromwel* from the County of *Northampton* There, after many high commendations of his Father (whom they *call the light of their eyes, and the breath of their Nostrils*) and great expressions of joy that he had left him to them *as a most choise Legacy*, they desire *he would shew tenderness toward the name of God against the bold Blasphemers of his Magistracy, Defamers of his sacred Ordinances, Seducers from Truth, Corrupters of his Worship.* And then, *that he would exercise just severity against despisers of Dignities, and revilers of Authority, whose unhallowed Tongues (set on fire from hell) spare not to flash out their insolent reproaches and impious execrations against his Fathers Sepulchre, and his own throne.* But I consider that in those daies it was their concernment to have *despisers and revilers* punisht; Now they serve the Cause, and help to disgrace the present establishment: which is the reason, I suppose, that all the Churches are so mute in this matter.

N. C. You take the Liberty to say what you list; but let me say little or nothing: And when you have done, you write a *Dialogue* between *Your self* and a *Non-conformist*; in which you make him speak just what you think good and no more. Is this fair dealing?

C. Where did you get the sole privilege of writing Dialogues? You imagine, perhaps, we have forgot those that you entertain'd the people withal some years ago; but our memories are not yet so slippery. I call to mind, for instance, the Dialogue between a *Countrey-Gentleman* and a *minister of the Word* about the Common-Prayer, answered by Authority 1641. And another between a

Loyalist, and a *Royalist*, about our Civil Liberties, *an.* 1644. The first of these I can scarce forget, if I would; the Author of it (Mr. *Lowes Hughes*) imparting to me, such an extraordinary piece of Learning as this, that *Kyrieleeson* is a word compounded of *Hebrew* and *Greek*, signifying in *English*, Lord have mercy upon us. He furnisht me also with a memorable reason, why the *Mass-Book* leaves out the *Doxology* at the end of the Lords Prayer; *because the Pope*, saies he, *will have none of his Church, neither Priest nor People, to give so much honour and glory to God.* Which he was so well conceited of, that he repeats it twice within the compass of a few leaves. This good man, I sometimes fancy, would have been a chosen instrument, and done marvelous well, to write a RATIONALE of the *Directory*. In which he might have told us, that RATIONALE was a word compounded of *Latin* and *English*, signifying, *All Reason*. And inform'd us, in particular, that the cause why the Assembly left it to mens liberty, to leave out the whole Lords Prayer if they pleased, was only this, *that all their Church might give all honour and glory to Jesus Christ.* So I suppose his *Affection* would have made him say; though if he had followed his *Reason* it would have led him to this; *that as the Pope left out some of it because he would not do our Saviour so much honour: so they permitted men to leave out all, that every man might do him as little honour as he pleased.*

N. C. You cannot for your life forbear to lead me now and then to some mirth.

C. I intended only to represent how your Ministers sometime abuse themselves, more than any of us ever did. As for my self, I am not conscious of the least abuse I have put upon you; nor that I have made you say any thing but what your people are wont to talk. Certain I am that all the wit your Party hath, shall never be able to find any such Absurdity in my Book, as that Dialogue

against

againſt the *Common-Prayer* is guilty of; where the *Miniſter* makes the *Gentleman* preſently confeſs it to be full of *Popiſh Errors*; and to appoint *horrible Blaſphemies*, and *lying Fables* to be read to the People. Nay, makes him cry out almoſt, almoſt as ſoon as they had begun their Diſcourſe. *O horrible! How have the Biſhops deluded King* Edward *the Sixth*, *Queen* Elizabeth, *King* James, *and our gracious King* Charles, *and the whole State; and made them believe there was nothing in the Service-Book that is amiſs, or any way contrary to the Word? God Almighty deliver us from them.* I ſhould bluſh to the end of my life, if after our whole debate I had concluded, as this man begun. But this is the way of thoſe Sots that talk as if they were infallible, and would bear all before them by their bare word; nay, take it very ill if you be not converted, as ſoon as they open their mouth. *Pythagoras* is reviv'd in ſome of you; and Mr. *ſuch a one ſaid it*, is of as good Authority, as the beſt proof in the world.

N. C. This was ſome ignorant Zealot, I believe.

C. So one would think; and yet he had ſo good an opinion of himſelf, that he thought ſuch Works as theſe fit for the eyes of the *High Court of Parliament*. To whom I find he preſented *Certain Grievances* an. 1640. of the very ſame import with this goodly Dialogue, but ſo abſurdly ſlanderous, that you cannot but be aſtoniſh'd at his bruiſh ſtupidity. For there he tells them (as he doth the *Gentleman* at the concluſion of their Conference) that the Biſhops have appointed ſome portions of Scripture to be read on certain dayes and omitted others, *on purpoſe to pervert the meaning of Chriſt, and to keep weak Chriſtians in blindneſs.*

The whole Book of *Canticles* for inſtance, is never appointed to be read; *that the People* (as he will have it) *may not be able to ſee the ardent Love and affection of Chriſt toward his Spouſe, the Elect*: and they *thereby be ſtirred*

up to love Christ, and be truly zealous for his Glory. Nay, if you believe him, the Books of the *Kings*, (all save the 8 first chapters) *and the Chronicles were forbid, because they shew that Godly Kings did ever love Gods true Prophets, and did hearken to them, and were zealous of maintaining true Religion, and suppressing Idolatry.* In which words he discovered the very grounds of their quarrel with the King, *viz.* that he did not take such great *Seers* as himself into his bosom; and suffer them to guide his Conscience, as if they were of the *Privy-Council of Heaven.* But he discovered withal how little esteem he for his part, merited: Or rather how well he deserved to be stigmatiz'd and branded in the forehead, as one, (to speak in his own language) *that was a false-Prophet, Prophesying lyes.* For was there ever any man before this so impudent, as to put a Libel of this Nature against his spiritual Fathers and Governors, into the hands of the Highest Court of the Kingdom? Did any of the *Priests or Prophets of Baal* think you, ever help themselves and their cause by such invectives against the Prophets of the Lord? For my part, I am of the mind, that the Devil himself would be hard put to't, to invent more bold and malicious Slanders than these of this mans forging; who wanted nothing but *wit* to make him like that *Father of Lyes.* And yet, I suppose, he passed for a *Godly man*, a *precious Servant of Jesus Christ*, a *Faithful Minister of the Lord*: Nay, was cherished and incouraged as one of *Gods Prophets*; who had told them things that could be known no wayes, but by a Revelation. His Book also, no doubt, found wonderful acceptance, though it was stuft with so much Ignorance and railing. The people read it with a blind Devotion, just as he was transported with so blind a Passion, as to accuse our Church of that, which all that had eyes must needs acquit it of. For both the Books of the *Kings* were Appointed to be read intirely in the later end of *April*, and

and in *May*. As for the *Chronicles*, they being little more than a Repetition of what was writ before, might well be left to our private Reading; together with some other Books, not easy to be understood without great Labour and long Meditation.

N. C. I wish you would dismiss this man, for he hath given us both too much trouble.

C. Your people would not, when time was, so easily lay his Book out of their hands, as I am able to prove. But let him go; together with all the Crew of Revilers that were before him. For you must know there were *Dialogue-writers* of the same Stamp in the dayes of your Fore-fathers. In one of which Books, called the *Dialogue of White Devils*, the Author expressly tells us, *that if Princes hinder the bringing in of their Disciples, they are Tyrants; and may be deposed by their Subjects.* A Doctrine which with all your reading in the Books of the *Kings* and the *Chronicles* you will no where find justified. For the people were better taught than to go about to depose those that did not favour the Lords Prophets. I know you all disclaim this principle; and I verily believe many of you abhor it: but I mention it to let you see what the Maximes of some of your Predecessors, imboldned some of their Posterity to do. For this purpose I could relate strange passages out of some Books esteemed by your Party; which would verify the censure of the Bishop of *Down* and *Conner* * upon the Title of the Dialogue now named. Which he saith was very fit for such mens Books; *for if ever there were* White Devils, *or Devils transformed into Angels of Light, it is in their persons who under the pretence of Sanctity, labour to bring in all manner of Disorder into the Church, and confusion into the Common wealth.* But you have no mind we should remember any thing that is past; that so you may the

* In his Visitation speech at Lisnegarvy, 1638. published by Authority.

more confidently fill the world with loud clamors, as if there never were such doings, as now. Else you might know there was another Dialogue in Queen *Elizabeths* dayes, between *Diotrephes* and S. *Paul*, in which the Discipline and its Favourers are magnified as *Apostolical*: but the Bishops of the Church of *England* made no better than so many proud *Diotrephes's*; nay so many *Devils*; and he of *Canterbury* (so they speak) is *Beelzebub*, even the Prince of the Devils.

N. C. Still you will have all the talk to your self, and I must hold my tongue. Pray give me leave to inlarge my self a while, for I am blam'd, I assure you, very much for saying so little in our last Conference.

C. Speak your mind.

N. C. I must ingeniously confess that we cannot accuse you of such speeches as these; but yet you shew your great malignity to us otherwayes. In particular it is very ill taken, that you make our Ministers guilty of breaking the *Oxford Act*, and the *Act against Conventicles*. For you make as if they were obliged to keep within that distance from this place which the Law prescribes, if they have not taken the Oath: And if they have; yet not to hold Assemblies (without Common-Prayer) especially in time of your Service. Now it is plain to us, that they are not obliged to keep these Laws, so as you would have them. Mark what I say; they do not refuse to obey them; only they cannot do it in your manner. There are two wayes I have heard them say sometimes, of obeying Laws; either by *doing* what they Command, or by *suffering* what they inflict. Now our Ministers are content to endure the penalties; chusing to satisfie the Laws that way, which is most convenient for themselves.

C. Have you done?

N. C. Yes.

C. Then

C. Then give me leave to tell you, I do not believe they are so well contented as you pretend. But if they be; they are no better observers of Laws than a Thief, who is content to be hang'd after he hath rob'd his neighbors. I doubt they are contented both alike, *i. e.* they hope to escape without punishment; and when they are laid hold on, they submit because they cannot help it. But when that's done, they are still both alike under sin; because it is not the thiefs hanging, and your fine and imprisonment, which the Prince intends; but the doing that which he commands. If this be neglected, or you do contrary to his Laws; you offend God as well as your Prince, and are liable to be punisht by both.

N. C. There is a wide difference in these things. For God you know requires we should not steal; but he doth not lay such Commands on us, as your Laws.

C. He requires you to obey the Magistrate; which your Apology plainly confesses, while you suppose he is sufficiently obeyed if you suffer the penalties of his Laws. Which I must tell you, is a ridiculous fancie; and makes the Magistrate a most barbarous Tyrant; who is as well pleased, or takes himself to be as well obeyed, if his subjects be hang'd or broken on the Wheel after they have done a world of Mischief; as if they had been honest and peaceable Members of the Common-wealth. Away with these *absurd doctrines*: which suppose all Governors to punish the innocent; and all Subjects to obey meerly *for wrath* and not *for Conscience sake*. You had best go and correct St. *Paul*: or else correct your selves; believing that you are guilty of a sin when you do not the things which a Law not contrary to God's, requires, or else the Magistrate could have no right to punish you: and that your Punishment also is not to free you from the guilt of the *First* Fault; but to prevent a *Second*.

N. C. But this is not all they have to say for them-

ſelves. They are men of a tender Conſcience, whatever you think; and have a great regard to the commands of their Governors; nay think they ought to be obeyed for conſcience ſake ——

C. To what purpoſe then do they uſe the former ſhift?

N. C. Pray let me go on. They confeſs I ſay that Laws ſhould be kept; and yet they are are well aſſured they commit no ſin, in not keeping thoſe you ſpeak of ——

C. They are wonderful men.

N. C. For they are very confident it is his Majeſties pleaſure that they ſhould take this Liberty againſt the Laws.

C. Good Sir, take heed what you ſay. How come you to know his Majeſties Pleaſure? where did he whiſper it ſo ſoftly, that none could hear it but your ſelves?

N. C. I was going to tell you, if you would but be patient. We hold that ſince his Laws are not executed; it ſignifies his pleaſure to allow us this Liberty; and we eſteem it a ſufficient warrant for our preſent practice: Nay, a tacit Declaration that he doth not deſire the Laws ſhould be obeyed. And upon this account you are juſtly blamed, who being but a *private man* have expreſſed greater ſeverity againſt them than the *Magiſtrate himſelf*: for you have charged them with the guilt of Sin, when the Magiſtrate doth not ſo much as puniſh them. Do you not think the King can diſpenſe with us? and doth he not in effect give us a diſpenſation when his Laws are not executed? Why do you then diſallow, what he approves of? May not his Majeſty do what he thinks good? ——

C. I underſtand you well enough; and therefore theſe Repetitions are needleſs. But I would fain know what warrant they had when they firſt ventur'd to act contrary to thoſe Laws. What aſſurance

rance had they, that it might be done without danger to themselves, or dislike to their Prince?

N. C. Indeed, I did not think of that.

C. If you cannot satisfie that Question, you must acknowledge you have but spun a Cobweb in making this Excuse. And confess in plain terms that when they broke the Ice, and first took this Boldness, they were Sinners: and now they make one sin the Justification of another.

N. C. How so?

C. They first tried whether any notice would be taken of their abiding here, and of their closer meetings contrary to Law: and when they found there was none; then they ventured further, and opened their doors more confidently for all comers: and still there being no notice taken of this license they gave themselves; now they make it an argument to justifie what they do, and would perswade us it is as good, as if they had a license from others for these unlawful practices. So I call them: for you must know further, that the *Non-execution of the Laws*, is no proof of his Majestie's pleasure they should not be observed. For it may be imputed to the negligence of his Officers and Ministers in the discharge of their Duty. But if to serve your turn, you will say it is an argument of *his* will and not of *their* neglect; you must unavoidably serve some bodies turn besides your own. In plain English you must affirm it is his pleasure that the *Mass* should be said, and the *Papists* should take the same liberty and openness in the exercise of their Religion, that you do in yours. Nay, I do not see why all Drunkards, Swearers, and Blasphemers may not think themselves allowed in their crimes; because little or no notice is taken of any of them. To which I may add, that several per-

perſons who think the non-Execution of Laws is a warrant to you; yet find very much fault with your meetings in the time of our publick Aſſemblies: Which is void of all ſenſe if your Reaſon be good; for there is no more notice taken of that, than of your meeting at other times. And yet it is demonſtrable that the *not puniſhing* your meeting in time of Divine Service doth not ſignifie his Majeſtie's pleaſure to allow it; and conſequently *your not being puniſhed*, can never ſignifie his pleaſure to indulge you in other matters. For if from thence *you* can gather that he approves of what you do, then ſo may *we* if we liſt to do the ſame: And upon that ground may meet in little companies where we pleaſe, and leave our Churches quite empty. A thing, without all doubt, which his Majeſty abhors to think of. You your ſelves have declared in times paſt, *that it is abſurd to think, that Laws nay Ordinances of Parliament (even in matters of Religion) ſhould not equally oblige all the ſubjects of one Kingdom.* If therefore the Laws oblige *us*, then they oblige *you*: If they do not oblige you, then they oblige not us neither. We are all alike either bound or free.

But to leave all theſe Conſiderations; there is ſomething more remarkable me thinks in this caſe, that deſerves to be remembred above any thing elſe. And truly I cannot but ſmile ſometimes ——

N. C. Why what is the matter?

C. I was going to ſay (but the very thought of your odd humour hindred me a little) that I cannot but ſmile to my ſelf when I call to mind, how you ſhift your *Principles* and change your *Maximes*, according to your Intereſt. There is no Weathercock more guided by the wind than You are by this. For it was a *Fundamental Maxime*, heretofore, I well remember, and obſtinately maintained among your party, who now fawn and flatter; *That the Law is the Kings Superior*: *and that he*

hath

hath not so much power over it as to be its Supream Interpreter: That his Oath tyes him expresly to observe it; and binds him to see it executed. Upon which score all the Kingdom was filled with loud complaints about the *Non-execution of Laws, and of the Indulgences granted* to several persons who offended against them. For *execution*, they said, *was the Life of the Law, whithout which it became vain and useless.* This was the bold Doctrine currant not many years ago, and he was held for a Malignant that did not believe it. But now on a sudden we hear you sing a new Song in praise of his Majesties *gracious Indulgence* (for so you will call it) and withal you earnestly desire the Execution of Laws may still be suspended; that is, ly dead *and become vain and useless.* For which alteration, I can find no reason but this; that now the Indulgence is to your selves and then it was to other folk. Then also you thought your selves able to make the King bow to *you*; and now your Weakness forces You to worship *him.*

N. C. Where do you find any such Maximes? For my part I have forgot them.

C. I can send you to several Books where you may refresh your memory: particularly to the *Medicine for Malignants*; which tells you p. 25. *That the King hath not power over the Law, but the Law over the King.* But for your greater ease, I will only refer you to one small Pamphlet called *Known Laws*: in which you shall not fail to meet with more than I have said.

N. C. These, I believe, were the Maximes of the *State-faction.*

C. I know no difference between Them and your Divines in this matter. I am sure Mr. *Will. Bridges* (who differs from Mr. *Will. Bridge* as little as their Names do) makes none at all. In whom I find a passage so directly opposite to your present Opinions about the obligation of the *Oxford Act*, and declaring so fully the sense of your

Divines

Divines about the Kings Power, that I must crave leave to mention it.

N. C. I am content to hear it. But you must remember that these were but the Opinions of private persons.

C. You are mistaken. This man made an Answer (*published by Authority* 1644.) to a Book called the *Loyal Convert*, in which he tells the converted Gentleman, *that he speaks illegally if he say the King can protect a Papist any way.* His reason is Universal, though his Instance be Particular; *for whom the Law Protects not, the King either cannot or ought not to protect.* No, he ought not, as he tells us, so much as to require the help of such persons to protect him. *For they ought only to be Tributaries, and to hold themselves to their* U B I, *to their place*, Which words I would have you apply to that business which begat this Discourse. I would fain know of your Divines how his Majesties Power comes to be so variable at their pleasure? Whence is it that He can dispense with *your Residence* in the *U B I* or place to which you are by the Law confined, who could not dispense at all *with others*, nor release them (no not for his necessary assistance) from that place to which according to your Doctrine they were immoveably chain'd. The Law protects both alike; that is, not at all: what is the cause then that he can give *you* Protection, notwithstanding the Law; and not *them*? Mistake me not; it is the farthest thing from my thoughts to call in question the extent of his Majesties Supream Power. I only question your *Principles*, who pretend to be no *Changelings*. Answer me this. If the King have a power to give an Indulgence and dispense with the Law, why did you so rudely and barbarously clamour against him heretofore, and say the contrary? If he have not, why do you every where seek to justifie your selves in your

your illegal Practices, with a meer shaddow and fancy of his Indulgence?

N. C. There is a great distance of time between the one and the other, and they have changed their minds upon second thoughts.

C. Very likely. And you believe also, that if *Presbytery* were in its height and Glory, his Majesty might dispence with the *Laws* of their making, as well as with his own: Do you not? Alas good man! you shall find, I doubt, to your cost, if things were come to that pass; that no Authority could remit the Rigour of them. For they have condemned all Dispensations and Licenses, as Antichristian. Their Decrees are so sacred, that as there lyes no appeal from their Courts, so none may take Authority to relaxate their Laws. For they take themselves to sit in Christs Tribunal Seat; and so their Laws are no more to be dispensed with than his.

But why do I insist so long upon one thing, since there are so many instances of your windings and turnings as your *Interest* leads you? There was a time I remember, when the Parliament was magnified as the only *keepers of the Peoples Liberties*. We were told * *that we might not so much as imagine the Houses could be injurious; or that a Committee should have any private ends to mislead them.* And therefore they could not sit too long, nor prove a burden to the good people. But now you are quite in another strain. There is no greater *grievance* than a Parliament. No more intollerable *mischief* than their long Continuance. For which different judgment there is no reason, that I can see, but this; that then the Parliament was *for* you, and now it is *against* you. The time was also, as I told you before, when the *Commons* alone might impose a *Protestation* on all the Subjects, under the Pain of being incapable of any Office, if they refused

* Observator on his Majesties Answers 1642.

refused it. But now you will be free from all imposition of this Nature: And an Oath enjoyn'd by the King and both the Houses, under no severer penalty than a small Restraint, is look't upon as a grievous Oppression. There are those likewise that can remember when the *Commons* alone put out another Order about some of the affairs of Religion: But now a Law enacted by the Kings Authority, is thought an high invasion of Christs Prerogative; and he must not meddle in matters of his Worship. The reason is; any thing may be done by any Body to advance your fancies, but nothing against them by no creature in the World. Nay, we have not forgotten the time when Mr. *Case* used this Argument among others to perswade the People to take the Covenant, *because Antichrist and his faction had prospered so much by entring into Covenants; therefore the People of God should try what this way will do, which hath been so advantageous to the enemy. For God*, said he, *may make use of that Stratagem to ruin their Kingdom, which they used to build it.* But now if any of us say, that the same Persons have maintain'd a great reverence in the people to their Religion, by many Stately Ceremonies, splendid Vestures, and Pompous Rites, and therefore we may hope to keep the Ordinances of God from contempt by a few solemn and grave Ceremonies, by decent habits, and such rites and gestures as may beseem the dignity of our Religion; presently you raise an out-cry against us, and the People are told, that we are *Popishly affected, of an Antichristian spirit*, and *imitate Idolaters*. For which I can assign no cause but this; that then the Argument was for *you*; and now it makes for *us*. And you are resolved to serve your selves by all means, though it be by approving and anon rejecting the very same things.

* Sermons about the Covenant, p. 64.

If a thing like you well, it shall go very hard but you will

will find some Scripture for it. And if none speak plainly, you will torture and draw some or other to be on your side, and labour to prove that they signifie according to your meaning. But if a thing dislike you, then you ask for plain Scripture. Nothing will satisfie, unless we shew it you in expres terms. It is *Superstition, Will-worship*, any thing, but good, unless we produce a text in so many words to confirm it. Of the same shifting humour was the late *Army*, as appears by their unparaleld Story, which in brief is this. On the 20. of *April* 1653. they turn'd their *Musters*, whom they had long served, out of doors, as a company of *Self-Seekers*, who minded their own *private*, more than the *publick* Good. About six years after, *finding the good Spirit declining, which formerly appeared among them, in carrying on the great work* (those are their Canting expressions) *and the good old Cause it self become a reproach*: they were led to look back and examine the cause *of the Lords withdrawing his Wonted presence from them*. And among other things they remembred what Injuries they had done to the remnant of the long Parliament, and *that they were eminent asserters of that Cause, and had a special presence of God with them, and were signally blessed in that Work*. And therefore invited them by their Declaration of *May* 6. 1659. (in which you may find these things,) to come and sit again; *promising to yield their uttermost assistance for their sitting in safety*. Would you not imagine now that they would for ever reverence these *Eminent*, these *Blessed* men? and that to oppose them in their *great work*, would be, in their opinion, to *fight against God, to drive away the good Spirit, and to endeavour to destroy the Cause of God*? And yet it was not long before they were of another mind. They held themselves, for all this, to be *the greater Saints*, *the Army of the living God*; and so immutably setled in his favour that they should not lose it,

do

do they what they would. And therefore as ſoon as ever the Parliament refuſed to act according to their mind, they refuſed to yield their obedience. When they voted ſome of their Commiſſions void, and reſolved to govern the Army by Commiſſioners in ſtead of a Lieutenant General; theſe *late penitents* could ſee nothing of God any longer among them: The ſpecial Preſence of God vaniſhed and in a moment diſappeared. So that on the 13th. of the next *October*, they lockt up the doors of the Houſe, ſet themſelves once more above their Maſters; and in an inſolent manner *declared* all their Orders, Acts, pretended Acts, or Declarations (and all proceedings thereupon had or done)* on Munday *the* 10. *of that Month, and* on Tueſday, *and* Wedneſday *following, null and void to all intents and purpoſes, in as full and ample a manner as if they had been never done.* And immediately after, they pack the Men away after theſe Acts and Orders. Nay, this they did, notwithſtanding that they had ſtiled themſelves ſeveral times, but five dayes before this 10. of *October*, *Your faithful Servants the Army*; and profeſſed that *having diligently inquired into their hearts and wayes, they found nothing among them* but *faithfulneſs and integrity to the Parliament*; concluding their addreſs in this manner *that notwithſtanding all endeavours to the contrary, they would by the help of God, be found faithful to them.* Were not theſe *gallant fellows*? *Wonderful conſtant* to their Principles and Profeſſions? *Mightily overawed by the preſence of God*; *Single-hearted*, and *faithful* to their word? Yes, by all means, you muſt needs ſay; for of ſuch as theſe a great part of the *Churches of the Saints* is now compoſed. And faithful they were to themſelves; and that was enough. Conſtant to this principle, that they were alway in the right; and what would you have more?

* Declared agreed at Wallingford Houſe, Octob. 27.

Humble Repreſent and Petit. Octob. 5.

more? They could *Cant* ſtill in Scripture language, and therefore God was not withdrawn from them. They could faſt and pray ſtill, and had a power to *turn even the Lords-day, into a day of Humiliation*; and therefore the Good Spirit had not forſaken them. They hated *Antichriſt*, that is *us*; and were reſolved to burn the fleſh of the Whore with fire, & ſo ſtill remained *the Army of the Lord of Hoſts*. For as if they had ſome ſuch work in hand as the Apoſtles had, they call upon all the Godly in the nation to ſay on their behalf, *who are ſufficient for theſe things?* and to cry aloud for them before the Throne of Grace, *that the Lord himſelf would appear, and carry on his work in their hand.* And great reaſon there was to expect it; ſince they had once more injur'd thoſe, who aſſerted his cauſe; and done that very thing, for which (as they ſaid,) he had before withdrawn his wonted preſence from them. O the *Impudent foreheads* of theſe Men! O the *Sottiſhneſs* of the People, that will be ſtill coſened by ſuch like *Cantors*! Will you never open your eyes and ſee how vain their pretences to the Spirit are? Will you never be convinc'd of their preſumptuous Boaſtings, and empty Confidence? Will you ſtill believe that theſe men are highly illuminated, who call that darkneſs, which a little while ago was light; and then croſs themſelves again, and ſay no; it is but Darkneſs? Are theſe the men whom we muſt all follow; who run, we ſee, in an endleſs round of contradicting their own Profeſſions? or muſt we ſhut our eyes, and give them our hand that they may lead us whither they pleaſe? Muſt we forget all that is paſt, and believe they are now poſſeſt with an *infallible Spirit?* This is the thing no doubt, they deſire. We muſt reſign our belief to their Declarations. We muſt allow all their Reaſons and Excuſes, whatſoever they be, We muſt, at leaſt, ſuffer them to juſtifie themſelves by thoſe very things which they formerly condemn'd; and ſay here a

word. And then we love them; then we favour the people of God; then they have some hopes of us; and it's possible God may have mercy on us, though we be out of the way and do not follow them.

I know you will say, that such as you, are none of the *Army-Saints*: that you condemn their Practices, and hate their leud pretences to Religion as a great scandal to it: All which I verily believe. But, let me tell you, the Army had a copy set them of unconstancy and double dealing by those men whom you admired. For there was a time when the Lords and Commons could see some good in the *Liturgy and Government of the Church* by Law established. Nay more than that; they made a Declaration*, caused it to be printed and published in all Market Towns, *That they would take away nothing in the one or the other, but what should be evil and justly offensive, or at least unnecessary and burdensome.* And yet when they had more power, they were of another mind. Every thing was offensive, at least unnecessary and burdensome; nothing would serve but taking away *all the Common-Prayer*; and plucking up *Episcopacy* by the very roots. The reason, I suppose, was, because this became as necessary to promote their Designs in process of time; as that Declaration was at the beginning. If they had rested there, and gone no farther, they had lost the hearts of the most spiritual; who would never have seen *such a glorious anointing upon them from the Lord*, as now appeared. Now the very *fifth kingdom men*, could not but see it, and acknowledge it in Print: though it was not long before they also chang'd like all the rest; and had lost the sight of this glory, being able to spy no *Unction* any where but upon themselves. For they helpt to profane the Crown of these annointed ones, and cast out the greatest part of them, as if they were but scum and filth.

* April 9. 1642.

Beam of Light by Ch. Feak.

But

But I think it's beſt to trace your windings and turnings no further; for fear they lead us too far out of the way.

N. C. A good Reſolution. *Too much of one thing you know is good for nothing.*

C. True. And I think the firſt thing I ſaid about your pretences of a tacit Indulgence, is ſufficient to ſhew, that you are perfectly like men in danger of drowning, who catch hold indifferently of what comes next to hand; be it a naked Sword or an hot Iron.

N. C. Pray make an end of this: for you have quite tired me with your Diſcourſe. In which you have largely proved the truth of the common talk, that you are of a *harſh, nay a bitter and jeering Spirit*, and was in a cholerick mood when you wrote your Book.

C. Rather, they that ſay ſo, prove what I have been ſaying all this time that they blow hot and cold out of the ſame mouth; and condemn that in *others* which they allow, nay, praiſe in *themſelves*. For you ſhall hear them call that Salt and Smartneſs of wit in one whom they *love*; which is Bitterneſs and jeering in him whom they *hate*. And that paſſes for innocent Mirth and Pleaſantneſs in one of their party; which is Levity and Frothineſs in one of ours. Nay, it is Zeal for God and his cauſe if you aggravate the faults of other men, or raſhly charge and bring even a falſe Accuſation againſt your Betters: but it is malignity of Spirit, hatred of God and the power of Godlineſs, if we do but tell a plain and true ſtory of your miſcarriages. No man ever oppoſed you reſolutely, but you ſaid he rail'd. No man diſcovered your Partiality and other vices; but you complain'd of his Bitterneſs, and ſaid he was in a rage againſt you. If by this you meant nothing elſe, but that I write with ſome heat and earneſtneſs, I would confeſs it, and ſay it is not to be condemn'd. For who can contend coldly and without affection about thoſe things which he holds dear and precious? A Politick perſon indeed may write from his brain (as my *Lord*

Bacon I think obſerves) without any touch or ſenſe on his heart; as in a ſpeculation that pertains not to him: But a Feeling Chriſtian will expreſs in his words a Character, either of Zeal or Love; which you know are warm Paſſions. For my part, I think I have expreſſed both, but nothing at all of wrath and bitterneſs. And therefore, as to that cenſure which your Friends paſs on me, I believe he will ſpeak a great deal truer, that affirms the Authors of it were full of choller themſelves. Otherwaies, they could not but have diſcern'd a charitable ſpirit in my writing, and eaſily ſeen, that the Indignation I expreſſed againſt ſome vices, is ſuch as conſiſts with Chriſtian Meekneſs, and ought not to be condemn'd as an unmanly Paſſion. Do you not find that *Moſes was very wroth*, when Iſrael committed a great ſin? and yet his Meekneſs is commended above all other mens. And what think you of St. *Paul* when he calls the *Galatians* a *fooliſh* ſort of people: and plainly tells the *Corinthians* that he could as well uſe a Rod, as the Spirit of Meekneſs: and bids *Titus*, whom a little before he warn'd againſt raſh anger, to *rebuke* ſome perſons *ſharply*? Nay what think you of our *Saviour* himſelf? was not he angry at the hardneſs of the *Jews* heart? *Mark.* 3. 5. Was he in any fault when he ſaid to his Diſciples, *O fools and ſlow of heart to believe*? Undoubtedly I may ſincerely and heartily love you when I expreſs a juſt Indignation againſt you; and you may as heartily hate me, when you ſeem very gentle and kindly affected toward me. It is poſſible you may have met with this ſaying out of St. *Auſtin*, which is ordinarily cited by our Writers, and worth your conſideration. *It is ſo far from being true, that every one that is angry with others hates them; that ſometimes he who is not angry, is thereby convinced of bearing the greateſt hatred to them.* And this alſo, *I am not to account every one my Friend that ſpares and forbears me;*

nor

nor every one my enemy that severely corrects and lashes me. Besides; there are some of such a nature, that nothing but sharp dealing will do them good. *They are like knotty Blocks, which require more Wedges, and harder blows also to drive them home. If he that undertakes* (saith Dr. *Corn. Burges**, once famous among you) *shall dally, and not strike home with all his might, he shall find the Wedge about his shins.* They will rage the more confidently when they see he favours them: They will think he fears and stands in awe of them, and so flie in his face with the greater fury. I have never found any thing truer than this; that to speak some men fair, is but to make them have a better opinion of themselves. They never thank you for your gentle and tender usage; for they imagine their Merit extorts it from you. Whatsoever Favour you shew them, it is not imputed to your *kindness*, but their own *deservings*: and they perk up the higher in their own Conceit, because you have such regard to them. That they may know themselves therefore; they must not be stroaked, but smitten; you must not gently jogg, but roughly shake them; if you intend to awaken them. If you would not have them sooth themselves up in their sins; you must openly detect and discover them. If you would have them see the greatness of their Offences, you must boldly reprove them, and tear in pieces all their pretences and excuses whereby they seek to hide them. And as long as you are truly charitable, and allow all that is good in them; they may see, if they be not perfectly blinded with a too fond Love of themselves, that you are a *Friend* to them, though an *enemy* to their vices. For (to use the words of a famous Writer) as the coldest and fiercest winds are observed to grow mild and gentle by passing through temperate Regions, so do severe & sharp Reproofs pertake of the nature of him that gives them,

* Fire of the Sanct. uncovered. p. 3

and loſe part of their Auſterity when they are managed with Prudence and charity.

It is a very good Old ſaying, *Love thy Neighbor, yet pull not down thy hedge.* We will be kind to you, but yet make you to know your Bounds. We will not ſuffer you to ingroſs to your party, the name and reputation of Godlineſs. You ſhall not paſs for the only nice and tender Conſcienc'd men, nor be thought more Conſcientious than you are. Nor will we ſuffer you if we can help it, to pull down the Fence that is about our Church; thoſe wiſe and wholſom Laws that are made for its Safety and Security. Too much *civility* to you, doth but make you *preſumptuous.* You only take Occaſion to grow more bold and licentious; if in ſome things we commend your ſtrictneſs, but wink at your faults. And therefore we muſt tell you your own (as we commonly ſpeak) and let the deluded people know, how Ignorant, how Superſtitious, how Defective you are in a great number of Chriſtian duties; whilſt you imagine your ſelves the moſt knowing, the moſt holy people in the world. If you be angry at this and call it bitterneſs, it is no more than I expected from many of you. *For a gall'd horſe,* I know, *loves not to be curried, and a guilty conſcience loves not to be reproved.* Let us go about the one or the other with never ſo much caution, they will be ſure to winch. Though the neceſſity be great and our charity much, it is all one; they have no mind to be touched. Now how neceſſary and ſeaſonable thoſe Inſtructions were that I gave you, I leave others to judge who are *impartial.* And as for the manner of delivering them; ſhew me any thing in my Book that bites, but only Truth; and I will knock out its teeth: Which if you think I have ſharpned too much; I aſſure you, it was only to give you a quicker ſenſe of your Errors. All the Salt you may fanſie in it, was intended only to *ſeaſon* you, but not to *fret* you at all.

N. C. You

N. C. You can make ſmooth and handſome Apologies for any thing. But ſtudy as long as you will to blanch the the matter, they will believe your tooth is black: and that your voice indeed may be the voice of *Jacob*, but your hands the hands of *Eſau*: as hairie and rough as a *Satyre*.

C. You are marvellouſly witty. And as I have heard you commend a *ſanctified wit*, ſo it ſeems there is a *ſanctified ſcurrillity*; and one of you may rail with good Approbation, provided he do it in Scripture phraſes.

N. C. What ailes you to talk in this Faſhion? Have I given you any occaſion?

C. Since you will not be ſatisfied, but ſtill complain of bitterneſs and Reproaches; It is fit to let you know, that you of all other men ſhould not ſpeak a word of this; which you have been ſo notoriouſly guilty of your ſelves. You are perfectly like the Friar, *who declaim'd againſt Stealing, when he had a pudding in his ſleeve* ——

N. C. Good Sir, ſay no more; For I ſee the more we ſtir in this buſineſs, the worſe it will be.

C. You ſpeak modeſtly: But let the iſſue be what it will, you ſhall give me leave, now we have begun; to ſpread before you ſome of the Dung that you have thrown in our Faces. And I ſhall the rather undertake it, becauſe it will ſerve another purpoſe. For it will plainly demonſtrate where your people learnt all their *reviling Language*; and that your Miniſters have been ſo far from reproving them for it, that in truth they taught them how to blaſpheme, and put thoſe very words into their mouths, which now they belch out againſt us.

N. C. I had rather believe you upon your word, than be troubled with ſuch ſtuff.

C. No, I will not be ſo much beholden to you. But ſince you are ſo good natur'd, you ſhall not be troubled with much of it. Let me only intreat you to peruſe two or three

of your Authors. First, there is a Book intitled *A looking glass for Malignants*, writ by one of your ancient Ministers, Mr. *Vicars*; the famous Author of your Parliamentary Chronicle, called, *God in the Mount*, In which he treats our Clergy and people with the wonted civilities, that your rude People now bestow upon us. He begins with the Archb. of *Canterbury*, whom he calls a *Curst cow*, or *rather a rageing fat Bull of* Bashan; *whose heart*, he saith, *was more hard and Adamantine than anether Milstone, and most extreamly cauterized, yea stigmatized with the hottest Iron of most desperate Impenitency*. And having thus expressed his respects and charity to him; then he greets our inferiour Ministers by the name of *Baal-Priests, Popish sons of Belial*: and makes it an admirable piece of Divine Providence, *that the Souldiers who went against* Scotland (before our Wars) *should have their hearts overruled by God, and their Spirits ordered to plunder and terrify those scandalous Baal-Priests*. As for the People that followed the King, he calls them *Marble-hearted Malignants, implacable and inveterate haters of Holyness; that were for meer formal Protestantism at large, which is in effect downright Atheism*. This excellent Treatise was licensed by Mr. *John White* who was himself such another Reviler; and called our Ministers by the same names; nay far worse: not only *Priests of Baal*, but of *Bacchus* and *Priapus*. And though you may imagine he speaks only of those particular men whom he put into his *Centuries*, He will inform you otherwise if you look into his Epistle before the first of them. Which he put forth, as he tells us, for this end *that the World might see what manner of persons our Clergy be*. As if there was no difference; but the People were to judge of all the rest, by those stories which were told of some. And truly, so they did, and so they do to this day.

N.C. I never observed these things. But you must consider that

that this *Vicars* was old, and so might be testy: For no man well advised sure would approve of that disorderly action of the Souldiers, much less make God the Author of it.

C. I remember indeed Mr. *Burroughs* * wonders that *so old a Professor of Religion as he should be found jeering and scorning at it,* (for he cast some reproaches on his way) and can find no excuse for it, but the infirmities that some time attend an old Age. But as for that action of the rude Souldiers, I remember very well, it is applauded by M. *Case* in a Book licensed by the same Mr. *White June* 27. 1642. call'd *Gods waiting to be gracious*, &c. Where he makes this one of their Incouragements to expect the fall of *Babylon*, because *God had so wonderfully wrought upon the Spirits of men, particularly on those Souldiers, who went*, he saith, *to fight the Bishops battles in* Scotland; *that they pull'd down the Rails, Threatned the Priests, and kept such a Visitation in their progress, as the Bishops hardly ever had done since Queen* Elizabeths *dayes*. This he saith, p. 119. was the *Finger of God, the work of him that created the Spirit of man.*

* Vindic. against Mr. Edw. Gang.

N. C. You tell me News.

C. It's very stale. But no news at all to us who are well acquainted with their pitiful way of arguing. And I heartily wish your Ministers would seriously consider, upon this occasion, these two things. *First*, how wretchedly they were wont to reason, and how they abused the poor people by incouraging them to draw the *greatest hopes* from the *slightest grounds*. For what Connexion is there between these two things? The disorderly Souldiers were uncivil to our Ministers, and prophaned our Churches as they went into the North, therefore the fall of *Babylon* is near at hand? It is just like the reasoning of Mr. *Henderson* who told the Parliament that the *Fast* which they kept on St *Johns* day * *was a presage that by the blessing of God on theirs and the Assem-*

* Sermon on 27. December 1643.

blies

bliss proceedings, the Superstition of observing Christmas should shortly expire, and that it was at its last gasp. As if one should say, there was a solemn Fast indicted (as they speak) in the Church of *Scotland* on the *second Lords day* in *Sep.* 1642. for the promoting Unity in Religion, and Uniformity in Government: * and the Officers of the Army at *Wallingford house* turned that Festival again into a day of Humiliation: therefore that solemn remembrance of Christs Resurrection shall shortly cease, and Christianity fall to the ground.

* Direct. anent Malignants by the Commiss. of Gen. Ass.

N.C. I am asham'd of the incoherence of such Discourses.

C. So should they be too, and do publick pennance for it. As also for their gross hypocrisy and partiality in assuming a power to themselves, less than which they condemn in other men. For they may turn it seems a *Festival* of our Lords appointing into a *Fast*; but we may not make a *Festival* in honour of him. I would desire them also to consider in the *second* place, whether their Connivance at, nay, their Approbation of such things as were done without any Authority; I may add, their praising the blind zeal of private men who took upon them to be Reformers; and, more than that, their imputing it to the work of the Spirit and the mighty power of God; did not help to embolden the Army afterward to do those things which they themselves abhorr'd; with a perswasion that they were moved by the *Spirit*, and had a call from the *Lord*, though no Authority from *men*? It is a thing much to be laid to heart, and then honestly to be confessed; and publickly bewailed. And when we see them so humble and sincere as to take shame to themselves for what they have done; we shall all have the better opinion of them.

N. C. I hope these speeches may be imputed to the rashness of a few men; at least they were not approved by any Authority.

C. Think

C. Think you so? How came Mr. *Wilsons* Sermon then before the Parliament to be printed by their Order, 28. *Sept.* 1642. In which he calls the Clergy about the King, *Croaking Frogs* that crept into Kings Chambers: *Who are known by the gutter* (there he thought lay a jest) *whence they come; out of the mouth of the Dragon, out of the mouth of the Beast and the false Prophet. They are the spirits of Devils which go forth unto the Kings of the Earth to gather them to battle*, &c. *The Frogs head is like their Caps* [Quadrata ranarum Capita] *Here is work for the Parliament, that the King may have no more Croakers in his Chambers.*

And here (I may add,) is a tast of *your sanctified wit*, or rather, *devout Railing*; though borrowed, alas! in great part from *Paræus* on the Revelation.

N. C. You take things in the worse part, when you hear or read our Sermons.

C. You would have said, perhaps, if you had read Mr. *Vicars, that to the hearing of the Word there came as well ears of Scorn as ears of Corn.* For sure you could not but have remembred such an admirable piece of wit as this, which you may find in his Epistle to the Reader.

N. C. We do not regard Wit, nor pretend to it.

C. It is not because you do not love it. For according to the Proverb; *John would wipe his Nose if he had it.*

N. C. There is wit in picking a lock; but it is better to let it alone. And therefore I will not vie Proverbs with you.

C. You are just like the Gentlemen we are speaking of, who do things and know it not: nay then do them, when they say they will not. Mr. *W. Bridges* for instance, reproves the *Loyal Convert* for ill language, and tells him *he seems in vain to be Religious* if he refrain not his tongue: when as he himself had, just before, let his tongue loose in a most riotous manner against us; Telling him that the *Cathedrals were a Nest and Cage of all unclean Birds*,

a harbour of dumb Dogs, proud Prebends, and a crew of Ale-swilling Singing men: And that they came daily to offer near the Holy Table, the blind Whelps of an Ignorant Devotion; of which one may say, as the Apostle, the things which the Heathen offer in Sacrifice to their Idols, they offer them to Devils and not to God. Nay, as if his tongue was set on fire of Hell and could not be tamed, immediately after he had given that caution out of St. *James*, he falls into a rage again; and in a most nasty manner compares our Prelates to Swine lying in their Ordure. For he saith the *Hogsty-Prelatical had been swept but twice since the Conquest*, and the Temple of *Jerusalem* three times in the 3. years of our Saviours Ministry. What office he design'd himself in this sweet work I cannot tell; nor how you will excuse this savoury language; unless it be sufficient to say, that he railed by *Publick Authority*.

N. C. I abominate such Reformers: and think they deserved to keep Hoggs, rather than feed the Sheep of Christ.

C. I am glad to hear you say so: And hope you as much abhor Mr. *Hughes* his Reproaches, who sayes, the *Common-Prayer may be likened fitly to the abomination of Desolation standing in the holy place.*

N. C. By what you told me before, I could expect no better from him; whom I think worthy to have been preferr'd to the same office with the other.

C. But you would expect better language, would you not? from two such Holy men as Mr. *Allin*, and Mr. *Shepherd*, the famous *New-England* Preachers?

N. C. They sure were more Conscientious than to utter any foul speeches.

C. Yet they tell you, *the English Service-Book hath stunk above ground twice 40. year, in the nostrils of the godly, who breathed in the pure air of Scripture.* Defence of the 9. positions. p. 61.

N. C. No

N.C. No more of this Noiſom language, I beſeech you: which is enough to poiſon the Air we breath in.

C. As it hath done already: and ſo diffuſed its venome among your people, that they are generally infected with this Plague. Nay, they not only do ſuch things themſelves, but take pleaſure in them that do them. Witneſs all the filthy reproaches they beſtow upon our Divine Service, Clergy, and People: and the great ſatisfaction and applauſe wherewith the late *Cobler of Glocesters* writings were entertained, even by thoſe whom you eſteem Religious. This ſhews what manner of ſpirit you are of, and that your people are in danger to deprive themſelves of all ſenſe of true Religion: to pave their own hearts, and make them like the high-way; through which all things may paſs without any difference (ſave only a few innocent Ceremonies) even whole *Cart-loads* of dung and filth. And of the very ſame ſpirit, I muſt tell you, this ſort of Religious people have ever been. For *Martin Marprelate*, with whoſe Devil this man was poſſeſſed; was received with the like Applauſe, and his Writings ſo thumb'd, *that they were even worn out, with continual reading and handling of them.* If you will not believe me; yet I hope you will truſt Mr. *Brightman* whoſe words theſe are; as you may ſee if you look into his Comments on the 3. *Rev.* 17. *p.* 49. of the Engliſh Edit. where ſpeaking of the Nakedneſs of *Laodicea* (*i.e.* in his opinion, the *Church of England*) he makes this an Argument of it, that this man had poured ſuch great contempt and ſhameful reproach upon it, which is the meaning of her being *Naked*. *There was one*, ſaith he, *that called himſelf by the name of Mar-prelate, who ſet forth a Book wherein he dealt ſomewhat roundly with the Angel. How were thoſe bitter jeſts of his favoured among the People? How plauſible were they in a manner to all men? How willingly and greedily; with what great mirth were they every*

where

where entertained? There is none so rude and unskilful but pondering that time in his mind, would say thus to himself, and that not without cause; Truly, the Lord hath poured out contempt upon Princes; those that honour him doth he honour, and those that despise him, shall be despised. He hath made our Priests contemptible to the whole People, because they have broken their Covenant. You may read what follows there if you think good: For it is a great Demonstration, how well those people were instructed in the Christian Religion; and what rare devises you have been taught to blind your eyes that you may not see your sins. For you may *speak evil*; and *rejoyce in iniquity*; and sport your selves in *beholding your Fathers Nakedness*; and fancy all the time that you are *fulfilling Prophesies, executing the judgment Written; and pouring out Vials*, like so many Angels.

N. C. I should think rather this was the *Devil* with his followers fighting against *Michael* and his Angels.

C. And a Devil it was, whom when you had once raised, you could never conjure down again; nor with all your Prayers and Fastings dispossess him. Nay, this foul Spirit grew in time so outragious that he flew at last in a foaming manner in your own faces. Which is a thing so remarkable, that I cannot but put you in mind of it: how you were served in your kind; and felt the tongues of men sharpned against your selves, which you had whetted to wound the reputation of others. No sooner had you pull'd down the *Bishops*, whom you had laid low before by such fellows as that *Martin-Mar-prelate*: but out comes *Martins Eccho* which return'd all those Reproaches upon Presbytery. *Baal, Babylon, Egypt*, and all the rest of those Heathenish names were pressed to war against *you*, which you had made to serve against *us*. *Presbytery* was called a *Limb of Antichrist*: *a tyrannical Lordly Government*; *a worse bondage than that under the Bishops*; *a bondage under Taskmasters, like those over Israel in Egypt.*

Nay

Nay that Very Mouth which reviled our Church, now reviled your intended Reformation. Mr. *Burton* himself, whom your people had so much admired, and brought home with such joy and triumph, that you fancied (as I shall tell you before we have done) that day to be the *Resurrection of the Witnesses*; bestowed those censures on Presbyterial Government; which he said *would bring us under perpetual slavery, worse than either Egypt or Babylon.* * Dialogue called Conformity, Deformity.

And in the very same terms wherein you had rail'd against our *Priests*, we heard the Sectaries railing against your *Presbyters*: whom they called *Romish bloody Priests, Black Coats, Diviners and Soothsayers, Croaking Frogs; the Devils Agents; Pensioners to the accuser of the Brethren.* Nay, the *Assembly* it self we were told *had two horns like a Lamb, but a mouth like a Dragon, teaching the Parliament to speak blasphemy against the Saints that dwell in Heaven.* Your *Uniformity* also was as much disgraced as ours, and stiled *the Burden of the Saints, the bondage of the Church, the straightning of the Spirit, the limiting of Christ; and the ecclipsing of the glory of the Father.* Edw. Gangr. 1 part. p. 212. Nay it is pretty to observe, how the very *Mystery of Iniquity*, you had so long complain'd on, was now found working among you. *Uniformity*, Mr. *Saltmarsh* said, was a piece of it. And Mr. *Dell* (in his Epistle before his Sermon *of Right Reformation*, preached before the Parliament) calls Presbytery, *a new form of that mystery of iniquity, which had been so long a working.* The Beast, they held, had only chang'd its shape, and taken another name, and so they baited it most fiercely as you had taught them: And told you in effect, what the Proverb says, *that Goose, and Gander, and Gosling, are three sounds, but one thing.* But they would not part with you thus; for after they had done with this, then they fell upon your darling, *the Solemn League and Covenant.*

Covenant. This became *a brand of infamy, a Cains mark almost* (as Mr. *Case* tells us*) *so that if they would stigmatize a man to purpose, they would say, He? He is a Covenanter.* As you had told *us* that we made an Idol of the *Common-Prayer*; so Mr. *Peters* told *you* publickly in a Sermon at the *three Cranes*, that you *kept such a stir about the Covenant, as if you would have the people make an Idol of it.* Mr. *Feak* also called it, the *great Idol of the two Kingdoms.* And so fit had this word been found to do service, that at last one told us, that you had got *two Idols for one one.* For the *Parliament* and the *Pulpit*, said an

* Thanksg. Serm. for taking of Chester. p. 26.

* *Outlandish Gentleman* (imitating the language of the times,) *are the two great Idols of the people, the greatest that ever were.* For it's held a kind of blasphemy to speak against the one; and the whole Body of Religion is nail'd to the other. It comes to my mind also, how you who joyn'd in the outcryes against *Malignants*, were numbred in conclusion, among them, and said to be grown indeed to a more *refined Malignancy*, but that there was no greater difference between a *Presbyter* and a *Prelate*, than between a half Crown piece, and two shillings and six pence. And as your good friend Mr. *Vicars* had told us, that God had made us to be *the very drudges and Scul-boyes of his Church and children.* So Mr. *Peters* in good time told you (in a Pamphlet of his) that the *Presbyterians were no better than Gibeonites, who might help to hew stone and square Timber for a more glorious building.*

* Letter to Card. Barber.

N. C. Will you never have done?

C. You must let me remember you what a mighty clamor you raised against the Bishops, as if they had been so many *Ishmaels* that persecuted Gods *Isaacs*: and you have not forgot sure how oft you were called your selves, *the Carnal seed, the fleshly children*; *the persecuters of the children*

dren of the free Woman. For your Miniſters that accuſed the Biſhops (and made it a main part of their *Remonſtrance to the houſe of Commons* in the beginning of the Wars) that they had put ſome who were but Serving-men into Orders, and made them Miniſters; ſaw in a little time a whole ſwarm of vile creatures (nothing ſo good as Serving-men) making themſelves Miniſters, and ſetting up for the moſt Goſpel-preachers. And there was no remedy: but all their preaching and printing, and petitioning againſt it was deſpiſed. Theſe taught the people to call them *blind Guides*, as they had taught them to call our *Prieſts*. Nay, their Maſters at laſt incouraged and rewarded the ſcoffs of thoſe that ſaid, *Theſe blind Guides travailing as they thought to Sion, are fain into the ditch in the Iſle of Wight. Inſatiable hirelings, Gehazi's, cheaters, pulpited Divines*, and a great lurry of ſuch like names were liberally dealt to them; as you may ſee, if you will not believe me, in their own complaint, called *A Seaſonable Exhortation*, p. 11. Nay, the Army it ſelf which had been ſo inſtrumental in all this wickedneſs, and magnified by theſe revilers as the *Army of the Lamb*; at laſt heard themſelvs called, the *Abomination of Deſolation*. All which I mention only for this end: to ſhew what your Miniſters got by inſtructing the people in this eaſie Art of diſgracing all they diſlik'd, with the names of *Antichriſtian, Babyloniſh* and ſuch like. As they had done, ſo they were requited. And while the Epiſcopal Clergy ſilently bore the puniſhment of their ſins; they that had caſt out their names as abominable, were whipt with their own rods. When they thought *to reign as kings without us*; immediately they were aſſaulted *as Egyptian Tyrants*: when they expected all ſhould bow to the *Scepter of Chriſt in their hand*; they ſaw men riſing up againſt them as *Antichriſtian*. Thoſe that had heard their Invectives againſt us, imploy'd them againſt themſelves. And all the Dung they had laid at our

doors, was flung by those that had been their followers, in their own faces. If I were indued with the Spirit of Mr. *Vicars*, or Mr. *Case*, I should have said upon this occasion. *Behold the finger of God! the Work of him that created the Spirit of man! See how the Lord over-ruled mens hearts; and ordered their Spirits to terrifie these Presbyters.* Or Mr. *Brightman* would have taught me to say, *The Lord hath made your Priests contemptible to the whole people, because they have broken their Covenant.* But I dare not imitate their boldness, nor talk as if I was *infallible*. I will let them enjoy this particular gift to themselves, of knowing what God doth upon the spirits of men. For my part, I think they might be able to say all this, even without any extraordinary help of the Devil. There was no need that *Beelzebub* should come to inspire them with this fury: For they were already possessed with a mighty Rage. That Spirit which spoke out of the Press and Pulpit, had abundantly furnish't them with this *powerful and taking Rhetorick*. And if Mr. *Brightman* had lived to that day; he would have wondred to see, how near of kin his Heat was to this Fire. Nay, he would have been ashamed of his rare way of reasoning against our Church, when he had heard some retort his words against us, upon the *Philadelphians* (I mean *Disciplinarians*) saying; *Truly, the Lord hath powred contempt upon Princes: Those that honour him, doth he honour; and those that despise him shall be despised.*

And thus I have at last opened this rotten Ulcer (I hope you will not be angry if I use his words *) *if my labour shall be acceptable, and the sore being purged, be healed again; how great thanks shall I return to God?* *But if the evil shall be only stirred up, and the handling of it shall offend the sick and sore parties; I will yet comfort my self with the conscience of the good discharge of my Duty, and with the ordinary reward of a Physician.*

* In 3. Rev. 17. latter end.

N. C. Discharge of your duty? you should say *disgor-*

ging

ging your Choler and Gall. Nay, they will never believe if they hear what you now Discourse; but that you wrote out of meer malice, on purpose to disgrace them; and that you deserve the reward of such Physicians as kill more than they cure.

C. How came they by this faculty of searching the heart?

N. C. How came you to ask this question?

C. I forgot my self. Since they can see what God doth in the Spirits of men; no wonder they can spy our thoughts and intentions.

N. C. I meant, that they can see by your Book what your intentions were.

C. So they may. For I told them plainly in my preface that I intended only to awaken them to see their Errors, but it seems their Spirit look't into mine when I wrote those words, and could see my thoughts better than my self. Hath *W. B.* or his disciples had some *Revelation* about this matter?

N. C. None but what they received from your Book, which contradicts they think, your Epistle, and declares the hatred you bear to them.

C. To their Schismatical spirit you should have said. For I can sincerely profess, as Mr. *Edwards* doth in another case, *That I have no personal quarrel with any of them, no old grudge, or former difference; and therefore had not Truth constrained me, I had out of respect, and love to some of them, forborn to say any thing of these matters.* "And therefore let not my Book "by reason of its truth and plainness be branded for a bitter, railing and malitious Writing: But let them consider that they need such a Book as doth not flatter and extol them, but be plain and free with them. For the truth is (as he goes on) they have been too much flatter'd, both in their Persons and Churches; and are undone for want of being plainly and freely dealt withal. Pref. to Antapolog.

" A Candle hath been too long held to them; I hope my " Book may do them much good, to abate their ſwelling " and confidence. And if many of our Miniſters would " deal more plainly with them, it would be better both " for them and us. I remember a paſſage concerning *Luther* in an Epiſtle of *Calvin*'s to *Melanchthon* (they are ſtill the ſame mans words) which the perſons being changed, may be fitly applied to my purpoſe. *If there were that mind in us all, that ought to be; perhaps ſome remedy might be found. And certainly we tranſmit an unworthy Example to poſterity, while we caſt away all liberty, rather than offend a few men: Will not their vehemency riſe and grow the more, while all bear with them, and ſuffer all things from them?* Undoubtedly it will. Our baſe ſilence doth but make them open their mouths wider to declaim againſt us. We cheriſh their inſolent behaviour while we make no Oppoſition and give no check to their violence. They imagine we allow them to be ſo worthy as they fancy themſelves, while we ſit ſtill, and only ſee and hear their Folly. And therefore to ſhew that we know them, not that we hate them, I took the Freedom to write thoſe things which you accuſe of Malice.

N. C. But, as I told you, they tend to their Diſgrace.

C. No man ought to think himſelf diſgraced by Truth, nor reproached by juſt Reproof. He ſhould rather think he diſhonours himſelf, a thouſand times more, by ſtill perſiſting in his Errors, and juſtifying his faults. And if you reſolve upon this Courſe, and ſeek rather to caſt reproaches on us than amend your ſelves; I doubt not it will turn at laſt to your greater diſgrace, and make you more vile in the eſteem of all indifferent men.

N. C. Aſſure your ſelf you had better have been otherwiſe imploy'd, and never have meddled in this buſineſs.

C. I am not afraid of any evil Tongue, nor of any thing elſe that man can do unto me: But, as your

Mr.

Mr. *Cartwright* once said, am of *Alcibiades* his mind; who trusting to the power of Truth, when one lift up his staff ready to smite him if he would not hold his peace, boldly replyed, *Smite me, so thou wilt but hear me.*

N. C. No, they will not *smite*, but they will *defend* themselves.

C. With all my heart. But be you assured, as he said, in another case, their heels will sooner ake with kicking against the prick, than it suffer any hurt, by receiving their broken and strengthless Resistance.

N. C. You are very warm, and confident.

C. To tell you the very truth I have long observed in the fiery men that oppose our Church, a strange Pride and conceit of the godliness of their own party beyond all reason; together with a most shameful despisal of us, as if our Piety were little or none at all. This moved my Indignation, and it will stir, I think, the spirit of any honest and cordial Christian, to read such haughty Censures as these from the mouth of your most famous Divines. *That the Bishops are a generation of the Earth, earthly; and savour not the things of God.* They are the words of Mr. *Paul Bains*, approved by no less man than Dr. *Ames*, who is pleased to add in his great modesty, *that there was as much agreement between them in their management of Religion (except two or three) and their powerful Preachers, as between the light which comes down from Heaven, and that thick mist which arises from the lowest pit.* And *that there is more of God and his Religion in some one congregation of a silenc'd Minister, than in all the Bishops families in England.* I appeal to all the world whether I had not reason to stomack these proud vaunts, and scornful speeches. And whether it was not absolutely necessary to let you see the emptiness & flatness (to say no worse) of those men who now insult over us in like manner; and would bear the world in

Preface to the Diocef. Trial. An. 1621.

hand that they are the only powerful Preachers, who alone savour the things of God.

N. D. You have only cull'd a few sayings out of one or two Books ——

C. They should have thankt me for that. And might have seen if they pleased, by that *moderation*, that I was not desirous to publish their shame more than needs: but studied their amendment by disclosing a little of their folly and concealing the rest. If they will not believe but that I did my worst, and revealed all I knew; let them but signify this distrust of my Charity, and I shall give them abundant satisfaction. Mr. *T. W.* I am sure hath no cause to complain, who with so much labour brings forth childish fancies, and is so curious to speak absurdly, and takes so much care to avoid serious and solid sense in the most weighty Arguments, that his great Pains is conspicuous in these Defects. Of this I did but give a small tast, and that, not out of the worst of his conceits; which he ought to look upon as the Civility of a Friend, and not as the want of skill in an enemy. As for Mr. *W. B.* I confess ingenuously, I said a little the more of him, because you have been too long gull'd by such pretenders to Mysteries and Spirituality. Yet I do not think I said enough, but ought to have told you plainly, that he is *one of the principal Impostors* that have perverted the *Truth* as it is in Jesus, and adulterated the *Christian Religion* in this Nation. He spoiles almost all the Holy Scripture he meddles withal; and turns it into an idle tale of these times, and makes it say whatsoever it pleases him and his Proselytes to hear. Which when I seriously consider, I cannot but say with a little alteration as one doth, on another occasion, to his Countreymen. "That it is a "shame there are laws against those who counterfeit "Coynes, and falsify Merchandizes; yet such are "permitted who Sophisticate our Divinity, and cor-

rupt

"rupt the Holy Scriptures, and turn our Religion into "a new fancy and device of their own. The late *great* "*Plague* is but of small consideration in compare with "this mischief; and if speedy order be not taken, the "multiplying of such Authors will make a *Library* "as big as *London*, wherein there shall scarcely be found "one wise Sentence, or reasonable Conceit.

N. C. It's thought Sir by some that you are much mistaken in making him the Author of that Book which you reprove, since it bears only the two first Letters of Mr. *Bridge* his name. And I have heard you blam'd for charging him with those things which he hath not own'd.

C. I think rather those *Apologists* are mistaken. For why doth he not disown it, if it be not his Book; since it contains such dangerous things? Or why did not the Preface to another Book, since stoln into the world and carrying his name in the front of it, inform us that this was *genuine*, and the other *Spurious*? But if he had, there are very few that would have believ'd him. For they are as like each other, as two pieces of Cloth, that are of the same Wool, the same thred, the same colour, working and bredth. There is the very same Canting in both; the same abuse of Holy Scripture, the same Spiritual pride and contempt of others, the same evil speaking and seditious Doctrines; and in one word, *the way and Spirit of* Mr. Bridge.

N. C. Why do you jeer? I know you allude to the Title of one of those Ten Sermons, which he calls, *The Way and Spirit of the New Testament.*

C. I do so: And am better able to describe his Way and Spirit than he to set out that.

N. C. I think you had better forbear such Comparisons.

C. Pray let me try a little. It will both divert us a while, and not prove unprofitable. Turn I pray you to

P.371.&c. the *fifth Sermon*, at your leisure; and tell me when you have compar'd our Conceits, whether of us do better.

First, I say, *the way and Spirit of* Mr. Bridge, *is not* (as he would have it) *a Childlike, but a Childish Spirit*. A way and Spirit that hath nothing manly; nothing of the ancient Christian sense and Spirit in it: but abounds with Phrases, trifling observations, and perpetual Tautologies: And yet thinks it self most gorgeously bedeck't with *Gospel Truths, Dispensations, Manifestations, Discoveries*, and I know not how many other glorious things besides.

Secondly, it is not a *fearing*, but a *fearless Spirit*; dareing to talk of God & our Saviour in the boldest and rudest terms, taking a kind of Pride in inventing new and monstrous Expressions; and spiritualizing Religion into airy fancies.

Thirdly, The way and Spirit of Mr. *B.* is not an *understanding, but a Non-sensical Spirit*. An instance of which is this, that it hath no certain rule whereby to measure the love of God. But sometimes it made successes a great argument of Gods regard to them; and now it tells us that the Crosses are a mark of it, and that the Children of God must be persecuted by the World.

Fourthly, The way and Spirit of Mr. *B. is to trade much, or most, or altogether with fancies and Dreams.*

N.C. Pray do not say so.

C. You may put it in other words if you please, and say it trades *with absolute Promises*. But that's the same; for they are no better than dreams and fancies.

Fifthly, In the old time men *examined and considered what they believed; and came to Faith by rational discourse*: But now in the dayes of Mr. *B.* Men are taught to believe they know not why, and *Reason is decryed as an enmity to the things of God.*

Sixthly, In the old times Christians were of a *modest and humble Spirit*; but *the way of* Mr. B. *is to teach them*

10

to be high and confident; and to imagine great Discoveries and Revelations to be made to them. And therefore they wrong'd Mr. *Edwards* very much, when they said his *Gangræna* was full of lies, because he told strange stories of men that pretended to have had *Revelations*, and seen *Visions*: for we find Mr. *B.* is one of them.

Seventhly, In the old time Humility, Purity, Righteousness and Charity were held to be things most dear to God; but now in the way and Spirit of Mr. *B.* we can hear no tidings of them. For he can tell us but of three things that are dear to him, His *People*, his *Truth*, and his *Worship*. These are his *Plate*, his *Jewels*, his *Treasure*, as I told you the last time out of one of his *Ten Serm.* But you must know it is not a new discovery, but an old and darling Notion of his; which I find in his Sermon before the Parliament, 29. *Nov.* 1643. There he tells us, *Three things God loves more specially*; *His People, his Truth, and his Worship.* And it is a beloved conceit I perceive among the party; for one of his Brethren delivered it to the Parliament before him, & told them in a peremptory manner, excluding all other things, *God hath but three things dear to him in the World*; *the Saints, his Worship, and his Truth.* But which of these he loves best he could not tell; *for God therefore ordained Saints to be in the World that he might be Worship't; and appointed Ordinances of Worship, as means to build up his Saints.* Some honest old Christian would have told this great Divine if he had heard him; you trouble your self, Sir, about needless Questions: There is something God loves better than all these, *viz. Holines*, & all *Moral vertue.* For in truth there are no *Saints* or people of God (but only in name) without these. Take away these, and the most Orthodox Notions that can be in your head, will make you no better than a Devil. Nor will the exactest worship, according to the purest Ordinances,

Mr. Tho. Goodwins serm. of Apr. 27. 1642. p. 31.

fail

fail to be an Abomination to the Lord, if these be absent. But I forget my self. The way and Spirit of Mr. *B.* is not to talk of any thing else, but *pure Worship, pure Ordinances, Gospel Administrations*, and such like matters; upon the account of which they esteem themselves more holy, Spiritual and Evangelical than other men. And be they never so bad; all's one for that. Mr. *B.* hath a rule which is very comfortable; **Humble your selves for sin though it be never so small; but do not question your condition for any sin, though it be never so great.* Perhaps you will say, I do not understand him: and truly that's no such great wonder: For, *Eighthly*, Whereas in the old time men wrote and spoke so, that one might understand what they meant; the way and Spirit of Mr. *B.* is quite contrary, which is to speak that which he himself, I believe, doth not understand. Witness several things I could shew you in his *First* of the *Ten Sermons*, concerning *Love to Christs personal excellencies, without respect to his benefits.*

* Sinfuln. of Sin. p. 34.

Besides this, *Ninthly*, In old time they gave good proof for what they said; but the way and Spirit of Mr. *B. is, to put us off with a lousy Similitude or two*; by which he doth all his feats.

N. C. Why do you speak in this manner?

C. I have good reason for that Epithite, but now it is time to make an end. And to say no more but this, in the old time the way was to demonstrate things either from their Causes, or from their Effects, or from Testimony, according as the matter would bear: but now *it is much, or mostly, or altogether the way of* Mr. B. *to make a comparison, and find out some pitiful resemblance*, which passes for a good reason of what he sayes, with the men of his way and Spirit. *Ex. g.* to prove that an unconverted man cannot know how full of sin he is, he will tell you the reason is *because his Hoops are on. As a vessel that is full*

Sinfuln. of Sin, p. 29.

of

of liquour, and the liquor issues through the Hoops; you see there is liquor in it, but you do not know how full it is, till the hoops are knocked off: but then you will say, O how full was this Vessel? Ah now our hoops are on, and it doth not yet appear how full of sin men are; only it comes issuing through the hoops, through their duties; but a Day is coming when all our hoops shall be knocked off, and then it will appear how full of sin men are. Thus he argues excellently from the *Barrel*; and at another time you shall find him as good in his reasons taken from another liquor in a *brass pan* or pot. For to prove that some mens little sufferings may amount to much, whereas other mens great sufferings may amount to little, he can give you no other Reason *but that God hath a very gracious allowance for his people*; a little will content him from them whom he loves. For which he alledges the Commendations bestowed on the Patience of *Job*, though he was impatient: **True*, saith he, *but God did not measure* Job *in his wallops, but when he was cold. As we do not measure milk when it wallops and seeths, but when it is cold* ——

* First and last in suff. work p. 47.

N. C. Good Sir, have done with this; for it is but the same that you said before in the former particular, when you told me of his similitudes.

C. That's very true. But this is still the way and Spirit of Mr. *B.* to say the same thing over again in a new fashion, and as the old saying was, *to serve up one joynt, in a dozen or two of dishes.* But to give you a full measure, I will put another in the room of that. There was a good Christian Spirit in the ancient times; but the way and Spirit of Mr. *B.* is *Antichristian.*

N. C. Fie for shame. That's the thing he charges on you.

C. I know it very well. But setting aside the Papists and a few others, who so guilty of it as himself? For it is Antichristian to reproach our Church as he doth, It is Antichristian to

Compare with his Ten. Serm. p. 370.

con-

condemn the present worship of God among us, and call it Antichristian. To decry an outward glorious Worship as he makes bold to do, is Antichristian. It is Antichristian to oppose all degrees of men in the Church; it being plain that there were Apostles, Evangelists and Prophets ordain'd by *Christ*, as there were high Priests, Priests and Levites ordain'd by *Moses*. It is Antichristian to call white Garments legal and Antichristian. In short, a furious, seditious, schismatical Spirit, I am sure you will grant, is an Antichristian Spirit, and such is the Spirit of Mr. *B.* as I will evidently prove.

N. C. Do not undertake an impossible task.

C. There is nothing more easie, as you will soon see, if you look but into his Sermon *of the Two Witnesses*, printed with his name to it. In which you may read the danger we all are in, if his *Visions* and *Revelations* be true. For having told us, plainly enough, that such as he and their followers are the Witnesses, who *receive their Orders to prophesie from Jesus Christ himself, not from men, from the Prelates, from the Beast*: then he proceeds to let us know what power they have; which to omit the rest, is twofold and much to be observed. First, to *shut the Heavens that they shall not rain, Rev.* 11.6. that is, saith he, *to restrain the highest powers in Church and State, from their wonted influence*, which can have no other sense than this; that they shall be so powerful as to bind the hands of their Governors, and ty them up from being able to act. And then *Secondly, They shall have power over the waters to turn them into blood*, that is, *to turn the still people of a State or Nation into War and blood.*

V. pag. 123. of that Book lately printed, 1668. called Seasonable Truths, &c.

N. C. Surely they have no such Orders from Jesus Christ; nor will he ever give men such power as this.

C. That's nothing. They may take this Power, though he do not give it them. For he tells you, *This*

may

may be done, though not legally. For the proof which, he bids you obſerve, that though it be ſaid *he will give them power to propheſie*; it is not ſaid he *will give them*, but *they ſhall have power*, to ſhut heaven, and turn the waters into blood. That is, give ſuch orders to themſelves, and aſſume this Authority; for he repeats it again, *It may be this may be done, and not legally.* What though the Laws of God and man command us to obey Magiſtrates, not to govern them; to live in peace and quiet and not to diſturb the publick tranquility: That's a ſmall matter with theſe men, who fancying they have received a Commiſſion to propheſy, may inlarge it a little further on their own heads, and *ſhut* up, or impriſon the higher powers that they ſhall not act; and then put the people into a commotion that they may fiſh in the troubled waters. *And whenſoever you ſee theſe things come to paſs, as he tells you; when you ſee the Witneſſes have power to reſtrain the higheſt powers in Church and State from their wonted influence; and that they have power to turn the ſtill Nations into war, (and ſo they themſelves are ſlain for the preſent) then you may lift up your heads and comfortably ſay, Now is our Salvation near; For God will bring near his righteouſneſs, and his Salvation ſhall not tarry.*

N. C. God forbid I ſhould thus underſtand his *Revelations.* Truly, it would make me hang down my head; If I thought any ſuch things were now a brewing. I hope for Salvation in another way, and had rather it would tarry than be thus accompliſhed.

C. Take it as you will theſe things are near; if he may be believed, and will not tarry. The influence of the Higher powers he imagines, I conceive, are already very much reſtrain'd: There wants nothing but the troubling of the quiet and ſtill people that they may reſtrain them more powerfully: and that may ſoon be effected, if his doctrine be received.

N. C. He

N. C. He says no such thing.

C. Not in expres words, he is wiser than so; but it's the plain sense of his Discourse. For he tells you the 1260 years of their prophesying in sackcloth began about the year 400. *and therefore surely the end of the time we must needs be about*; as his words are *p.* 114. Now if you mark what they are to do toward the end of the time; you will see it as plain as the nose on my face, that he thinks we must needs be about the time of shutting the Heavens and turning the waters into blood.

N. C. We are past the time, my good Friend, for if we add 1260. to 400. the year when they ended their prophesie was 1660. O how glad I am that he was mistaken. I hope we shall have no wars nor tumults; and that God will open these mens eyes to see their errors; since no powers were then restrain'd, but those that would have kept *the King* from his throne, to which he was restored in *that happy year*.

C. You are an honest hearted man I see; which makes you less suspect the craft of others. There's one word in his discourse which you do not observe, *viz. thereabout.* That salves the business, and serves him for a little while. For he tells you the 1260. years might begin in 406. or 410. after our Saviours Birth. If you take the former number, then the prophesying in sackcloth ended in 1666. the year when they expected such great matters, that some confidently cryed to the people out of the Pulpits (before they left them) *Be patient. for* 1666. *will make amends for all.* But it failing their expectation and producing nothing according to their minds: that's the reason I conceive why he hath since that, put in the year 410. for the beginning of the years 1260. and so adjourns us for their ending to 1670. which is now approaching. Then no doubt he fancies the Witnesses must be slain (when they have first troubled us) and after three years and a half rise again.

For

For he asks his people, *p.*115. *If Christs Witnesses shall lie in sackcloth* 1260. *years, will not you be contented to be in sackcloth three or four years? Christians will you not be contented to be in sackcloth three or four years?* And in the next page after tells them, *Why now, according to the calculation, there is not much time to come. There is but a little time of sackcloth to come. Shall we not watch with him, one hour, and wear sackcloth with him one hour? Wait a while and he that shall come, will come, and will not tarry,* And then he tells them they shall wear *white robes*, and come out with *Palmes* in their hands; that is the kingdom shall become theirs, and they shall reign and triumph over us.

N. C. He doth not apply these things to us in this Nation, as you seem to understand him.

C. He tells us indeed, *p.*124. *That he will not apply them to times and places.* But those words are only a gross equivocation (which he must be very thick-scull'd who doth not discern) for he had done it already. Having told his Hearers that *they* were Christs Witnesses, and that now *they* were in a *sackcloth condition* (as his phrase is) but that it would not last long, and that before it was ended they should have power to restrain the higher powers and trouble the people. What need he tell them more? It is enough, I make no question, to make them lift up their heads (as he oft exhorts them) and bear them very high; as being likely in short time to have Dominion over us. And I cannot for my life but look upon them as satiating their fancies, with the imagination of this day of vengeance. *Methinks I see them* (to use the words of a famous Writer against our Church and State in another case) *like a man, who in the drought observes the Skie, sitting and watching, when any thing will drop that may solace them with the likeness of a punishment from heaven upon us; which they streight explain as they please.* No evil can befall

fall us, but presently they positively interpret it, a judgment upon us for their sakes: and as if the very *Manuscript of Gods Judgments* had been delivered to their Custody and Exposition, they make the people believe that *the Witnesses are smiting the earth with plagues, and finishing their testimony against us.* But thanks be to God, their Reading declares it abundantly to be a false Copy which they use. *For* (to speak in his words again) *they often dispense to their own bad deeds and successes the testimony of Divine favour; and to the good deeds and successes of other men, Divine wrath and vengeance.* And besides, they have abused the people so oft with their false Predictions from these and other Prophesies, that I hope the world will see, *these are false Witnesses* (if I may use the words of *David* to a different sense) *that are risen up against us, breathing forth cruelty*: who behold lying Visions, and prophecy out of their own hearts: whose thoughts are thoughts of iniquity, as the Prophet *Isaiah* speaks, wasting and destruction are in their paths. And I would to God you for your part would seriously consider (to use his words once more) *that to counterfeit the hand of God is the boldest of all forgeries; and that he who without any warrant but his own surmise takes upon him perpetually to unfold the secrets and unsearchable Mysteries of high Providence, is likely for the most part to mistake and slander them: and approaches to the madness of those reprobate thoughts that would wrest the sword of justice out of Gods hand, and imploy it more justly in their own conceit, It is but a small thing for such men as these to grasp at all power here on earth; when We see them doing little less than laying hands on the Weapons of God himself, which are his judgments; to wield and manage them by the sway and bent of their own frail cogitations.* It is true indeed, in this manner to sit spelling and observing Divine Justice upon every accident and slight disturbance that may happen humanely to the affairs of men, is but a fragment

of your broken Revenge: yet *it is the shrewdest and cunningest Obloquy* (as he well observes) *that can be thrown upon our actions.* For if they can perswade the people, that we are pursued with the divine Vengeance, they have obtain'd their end to make all men forsake us, and think the worst that can be thought of us. If they can make them believe that they are the *Witnesses of Christ*, and we *the beast that ascends out of the bottomless pit*: that we are going to *slay them*, and that three or four years hence *they shall rise again*, and all become theirs: they have promoted their Design in the craftiest manner that can be devised. The *still people* will be put into seditious commotions notwithstanding all the Laws; they that are now quiet will be stirred as with a mighty wind, and conceit (poor Souls) that they are moved by the *Spirit of the Lord, and are doing the work of God, fulfilling prophecies, and making the clearest Comment on the Revelations.*

But if there be not a fatal blindness on them, I shall plainly shew you, that this is so gross a Cheat that no observing person can be deluded by it. Mr. *Bridge* you must know is not the first that hath suborn'd the *Revelation* to speak on his side, and witness to his Cause. There have been many before him who have assumed the persons of Prophets, and prognosticated their own wishes would come to pass. But the event hath so evidently detected the fraud, and made the forgery appear, that he is very impudent who goes about to serve himself of this old trick; and they prodigiously silly who will still be deluded by it. and feed on the weak conjectures of those who have nothing else to support their sinking spirits, but that which hath made so many asham'd who relyed on it.

For Mr. *Archer**, you must know in the year 1642, from this very prophecy of *the two Witnesses*, filled the peoples heads with this Conceit, *that the end of the Papacy would*

* In his book of the personal reign of Christ.

be in the year 1666. They are his expreſs words *pag.* 44. And he repeats the ſame again *p.* 46. where he tells us, *that the Witneſſes ſhall recover again in* 1666. *and draw off one Kingdom in Europe from the Papacy and ruin* Rome; *and this was that Woe which ends the ſixth Trumpet.* Upon which account he adds (*p.*60.) that the *ſeventh Trumpet* may begin preſently after the ruin of *Rome*, and ſo the *Thouſand years* commence *An.* 1670. This no doubt was of ſingular uſe in thoſe dayes to inſpire your people with lofty hopes, and bear up their hearts in *the good Old Cauſe* againſt all diſcouragements: and therefore Mr. *Bridge* flyes to this Sanctuary now, and expects the ſame ſucceſs again on the ſpirits of his Ignorant Proſelytes, who have forgot the vanity of ſuch Prophets, or never reflect on the uncertainty of their Gueſſes.

N. C. Do not trouble me, I intreat you, with ſuch relations.

C. It need be no trouble to you, becauſe you may reap a ſingular profit by hearing how ſuch as he have deluded your expectations. For there was another man a little after Mr. *Archer*, who in his Lectures at St. *Law-*

Mr. Fr. Woodcock. *rence-Jewry*, about the *two Witneſſes* (printed by an Order of a committee of the houſe of Commons, 27. *April* 1643,) tells us quite another ſtory, and will have the riſing of the Witneſſes to begin more early. For his opinion is that the 1260. years begin between the firſt invaſion of the *Empire An.* 365. and the ſacking of *Rome An.* 410. And the year he pitches on, is 380, or two or three years before: and then the end of them (excluding the three years and a half in which the Witneſſes ly dead) fell out about 1637. or 1638. Then, he ſaith, the Antichriſtian powers, *i. e.* the Biſhops *ſlew the Witneſſes*, by ſilencing, ſuſpending, and throwing them out of their places. And then there was *great rejoycing and making merry* (according to *Rev.* 11. 10.) by *the Popiſh Prela-*

Prelatical Faction, as he is pleased to call them. But after *three years and an half*, *i. e.* at the beginning of the long Parliament, *the spirit of life from God entred into them*, and made them stand upon their feet, and restored them to their liberty, to the great astonishment of the Antichristian faction. Nay, *they ascended up to heaven* (*vers.* 12) *i.e.* were called by the Parliament to a more ample condition: and *they went up in a cloud*, *i. e.* abundance of people congratulated their freedom. Which was then done most remarkably when three of these Witnesses (Mr. *Prin*, Mr. *Bastwick*, and Mr. *Burton*,) were brought in triumph from the utmost parts of the Kingdom. Then *was the Earthquake* (spoken of *Rev.* 11. 13.) *i. e.* great Commotions which began with the Parliament. And *a tenth part of the City fell*, *i.e.* if you will believe him, Prelacy and Ceremonies: *and* 7000. *men were slain*, *i. e.* Prelates, Deans, and Chapters with their appurtenances, had their honour, places, maintenance taken from them. In short, he confidently affirms the Scene wherein these great things must be acted, is *one kingdom* only: And that it is no other but the *Island of great Britain*: and the time of doing them, some years before and since the calling of the *Long Parliament*, p. 83. And so he concludes very triumphantly, p. 90. *Since the Witnesses are slain and risen again*; *chear up then*: *strengthen these weak hands. Verily*, *the bitterness of death is already over*; *and from henceforth expect better dayes*, *than either our eyes*, *or the eyes of our Forefathers ever saw.* Which is a clear Demonstration, that these men think *themselves* concern'd in all the good things, and *us* in all the Evil, contained in that Book: and that every little change in our affairs, makes them imagine they see themselves about to be raised, and us to fall under their feet: but yet that their high Confidences hitherto have been ungrounded, and were the *birth* of their proud Fancies, not the *fruit* of their sound Understanding of the Revelations

of God. And such M. *B's* prophecies I hope will prove, who notwithstanding all those glorious dayes which his Fellows promised, is still whining and complaining of their *Sackcloth condition*; and waits *for another Parliament* to make them *ascend up to heaven* in a cloud, and *slay 7000. men*, once more, *i. e.* according to the former Exposition, the *Bishops*, *Deans*, and *Chapters*, with all the maintenance that belongs to them. Yet this I will say for him, that he is a little more merciful than Mr. *Woodcock* was. For he only threatens destruction to us in this world: but the other saith, *the power of the Witnesses to shut Heaven that it rain not*, is the power *to hold all tidings of forgiveness, mercy and peace, from the Antichristian Gentiles* (*i. e.* such as We) *while they continue such*: and declaring them a people to whom no Heaven, no Forgiveness belongs while in that condition, *i. e.* while we oppose your desires. You may read this *p.* 70. & *p.* 73.

N. C. Enough of this. I see their Vanity plainly.

C. Nay, let me tell you a little more, for fear you should forget all this, and shut your eyes again. About two year after this Prophet, another, who will not name himself, arose; and dedicated a Book to the Parliament with this Title; *The great Mystery of God*; or *the Vision of the Evening and the Morning Opened.* In which he tells us the *two Houses* of the Lords and Commons, are *the two Witnesses* which the Spirit of Christ foretold should *be raised up to Heaven*, the high place of Justice and Judicature. For though all the people of God were Witnesses for 1260 years, yet they in a more especial manner: because *they were not only to protest against Antichrist, but were that judgment which should sit, and take his Kingdom and Dominion from him, raised to Heaven by the power of Christ for that end.* 7. *Dan.* 26.*

Printed 1645.

* For the Ruin of mystical Babilon (he tells you in his Title page) and erecting the Spiritual Jerusalem were the ground of our Commotions, which were not to cease till by that Parliament the work was so compleated, that Christ in and by his Sts. should raign on earth a 1000. years.

And

And therefore he is very confident that our Lord reckoned the 1260. years, from the year 375. So that the time of the Witnesses prophesying in Sackcloth ended 1635. Then they *were slain*, *i. e.* deprived of their civil power, if they spoke any thing against the Pope and Prelates; and those three Gentlemen mention'd before, he tells us, were a lively Emblem of the rest. But then between 1638. and 1639. the Spirit of God entred into the hearts and Spirits of the Godly party, both in *England* and *Scotland*, as he did into *Cyrus*; and they took all the power and strength they had, to free themselves from that dead and slavish condition, whereinto *Antichrist* had brought them. And a great fear fell upon all the Antichristian party both in *England* and *Scotland*, yea (such, if you will believe him, was the terror of their appearance) at *Rome* it self. And then presently *they heard a voice from Heaven*, (*i. e.* the place of Judicature) *saying*, *come up hither*, *i. e.* that Wise & Godly men would ascend now to those places to do justice upon Antichrist. This Voice was heard first from the whole Commons in *Scotland*, *in whom* (mind it well for it's rare Doctrine) *all the power that is in Heaven did originally reside*: and afterwards in *England*, both from the whole Common-wealth, & likewise from the King himself, who sate in Heaven. And *they ascended to Heaven*, (*i. e.* to the high places of Judicature,) the same time 1639. in *Scotland*; and afterward here in *this Kingdom*. *For the rest of the godly were with Child with this great Truth*, *that the Lord Jesus in and by his Saints was to rule all nations with a rod of Iron*: Which is spoken of he saith, 12. *Rev.* 1. &c. And they cryed and travail'd in pain to God, by humble and fervent Prayers; and to his Witnesses which sate in Heaven by humble petitions, from the year of Christ 1639. to 1641, *That the Lord Christ*, *that man-child*, *might in and by his Saints rule the Nations with a Rod of Iron*. Whereupon the great *Red Dragon*, V. p. 5. & p. 26.

i. e. the Popish Lords and Prelates bestirred themselves to devour this man-child as soon as it was born: but the people of God bestirr'd themselves both to God by Prayer, and to the godly party in Parliament, that these Popish Lords and Prelates might be cast out. And these Petitions and prayers were heard of Christ and his Witnesses, 12. *Rev.* 5. And so the Church did not only *bring forth the Man-child of Government* (mark that; for it tells you some *Presbyterians* taught, that all power was originally in the People) *but it was likewise received up to God and his Throne, into the high place of Judicature.* But the Dragon with his tail drew a third part of the Parliament to fall off at the same time, and likewise a war was raised between the *Dragon* and his *Angels* (*i. e.* the King and his Followers) and the *Lord Jesus* and his Witnesses sitting in *Parliament.* In short, he tells you, that what was done here should be done in all other Kingdoms, in the year 1655. When Christ and his Witnesses should take the power of all the Ten Kingdoms, which Antichrist had, into their hands; and should raign. Yet so that there should be some little reliques of Antichrist in the hearts of men till the year 1700. Then the *New Jerusalem* he assures you shall be built, and the Lamb be married to his Church and Antichrist cast not only out of the World, but out of the hearts of men.

These are some of the goodly *Dreams* or *Visions* (call them which you please) of your Divines heretofore. And no doubt they were then as much believed as Mr. *B*'s Predictions are now. Who if he live to see himself deceived, will be able it's like to invent some new beginning for the 1260. years; and you will still be so foolish as to give him credit; unless these things convince you of the madness of the Prophet. But if he be at a loss, and think such a blind creature as I can give him notice of any thing he sees not already, I may help him at a dead lift, and direct him

him to a Book where he shall find relief. All my fear is, that he will give me little thanks for my pains, because it will make his heart sick, to hear his hope is like to be so long deferr'd. For after these Writers I have mention'd, Mr. *Tho. Parker* of *New-England* printed a Book about these things, in which he layes down *two wayes of accommodating the years.* If they begin when there were but *dark and weak beginnings of the signs* mentioned, that was he thinks in the year 390. and so the 1260. years end with 1649. *Then the Turks will cease to be loosed, and the next year after, they may begin to fall together with the Pope*, if this way of accommodation hold. If it do not; then we must stay a great while. For the more *evident, open and perfect state of the things foregoing* was not till the year 600. and so no shutting of the Heavens, no turning the water into bloud, at least no putting off their sackcloth, which Mr. *B.* now expects; till the year 1859.

The Visions and Prophec. of Dan. opened 1646.

N. C. Stop Sir, I beseech you once more. For I think you have told me too much of this stuff.

C. The last man speaks modestly, and therefore it was not amiss to hear him. As for the rest I should not have troubled you with their conjectures, had it not been to let you see; *First*, what they think of us, whom they call the *Antichristian*, the *Popish party*, the *Gentiles* and *Nations*; the *followers of the Dragon*, and such like Names. *Secondly*, what they think themselves; who are, in their own esteem, the *Witnesses of Christ Jesus*, the *Godly party*, the *Saints that are to rule the Nations*, with a rod of Iron; the *followers of the Lamb*, who are to *ascend to Heaven*, the Seat of Justice, and do execution upon us. *Lastly*, What a Sandy Foundation their hopes are built upon; and how confident they are, and well perswaded of themselves without any cause at all. And that indeed is the chiefest thing I aimed at. To make you sensible, they have no ground for

that high opinion they have conceiv'd of their own wisdom and insight into the things of God: they being blindly lead by their own Imaginations and passionate Desires, while they think they understand and see more than all the Wise men in the World. So the last man but one, that I named, brag'd and vapoured: *glorying that he had found out that truth which none of the wicked should understand; neither Priest nor Prophet; Rulers nor Seers.* All is hid and covered from them, and the reason is, because they drank of the Cup of the Whore, of which if a man take but one Sip, he is utterly incapable to have the Visions or mysteries made known to him. And therefore he triumphs in this manner over all our Nobles and Clergy: *Who will beleive of all our great men and learned Prelates, that Jesus Christ is come in the Clouds of Heaven, and is set down upon the Throne of Judicature in his Saints and Witnesses, to judg that man of sin?* No indeed; they had more wit. And yet this the man thought, in his self-conceited Wisdom, *to be as clear as the Sun.*

N. C. I am fully satisfied that they were much out of the way: And therefore more words are needless.

C. That the way (you might have said) and Spirit of Mr. *Bridg* is mostly and chiefly to be out of the way.

N. C. I leave those conceits to you.

C. And you will leave it to me also; for you take no notice of it, to tell you the cause of all this.

N. C. Because I do not know it.

C. It's easy to see that is nothing else but their pride and vain conceit of themselves; as if God would reveal all his secrets to them, and hide them from others. For they are the *Watch-men* upon the Tower, the *Embassadors* of Christ, the *Angels* of the Churches, the Lords *Worthies*: And they that follow them, are the *Holy ones*, the *Dear people of God*, the *little Flock*, the *Lambs of Christ*, the *Meek of the Earth*, the *Redeemed ones*, and the *Rem-*

nant

nant of Jacob. Nay, as soon as ever any person comes to hear them preach; they hope there is a *Work of Grace* in their hearts, and that they begin *to savour the things of God*; and to *desire the sincere Milk* of the Word. As for our Ministers, Alas poor Creatures! they are the *False Prophets*, *blind Guides*, *Idol Shepherds*, that have eyes indeed but cannot see at all. And our people are the *World*, the *Wicked*, the *children of the Evil one*, *Enemies of God*, and such as remain still in *Egypt*. At least, the vail is before our eyes; or we have taken a sip of the Cup of the Whore, and that sends up such fumes into our heads, that we cannot possibly discern the mysteries of God. Hence it is that the meanest of you takes himself to be wiser than the best of us; than any of our Bishops and Priests, nay the whole Clergy put together. And if we will not have such a man in the same esteem that he hath himself, presently we are lookt upon as enemies of the power of Godliness, formal fellows, or meer moralists, that hate the true seed.

N. C. Doth not *David* tell us, that *God had made him wiser than any of his Teachers*?

C. See how you still equal your selves with men inspired. From which vain conceit and arrogant Opinion, I make no doubt, it is, that you take every sudden fancy and strong imagination that comes into your head, to be an Inspiration of God. And that you are so adventurous and bold in expounding the Holy Scriptures, as if it were given you in that moment, as it was the Apostles, what you should think and what you should speak. Nay, so deep have you drunk of this Witches Cup, and are so intoxicated with self-conceit and self-love, that you imagine all your Devices, and forms of Religion and Government must be received by all the world. For your mind is the mind of God, and your words the Oracles of God.

So even Mr. *Edwards* himself seems to fancy, when he exhorts all people

Epistle before his Antapolog.

that

that were waving and hung doubtful between *Presbytery* and *Independency*, to wait upon God in that way of his, an Assembly of so many learned and Godly men, *to see What he will be pleased to speak by them.*

N. C. What is this to all the World? were they bound also to listen to what this Oracle would utter?

C. You are too quick. I was going to add that as they think themselves the best people here, so the best in the world: and look upon the Reformation it self, as needing a Reformation. And therefore hoped that if they setled Religion among us according to their mind, *there would be a pattern from the Word set up in this Island, for an example to all other kirks abroad.* Thus the *Commissioners* of the general Assembly of the Kirk of *Scotland* tell us: * and therefore call upon the Ministers to stir up themselves, and the people in Truth and Unity; because, say they, *it will be a powerful means to preserve our Religion, and to propagate the same to other Churches, groaning under their several burdens, and panting for such a Reformation as the Lord in Mercy hath granted us.* And accordingly they indicted the Fast, I told you of, on the *Lords-day*, for the promoting Unity in Religion, and Uniformity in Government, *and the advancing the Kingdom of Christ* (*i.e.* their Discipline) *every where.*

* Directions to Ministers anent Malignants. p. 12.

N. C. None excepted?

C. No. For Mr. *Case* tells the Commissioners of the General Assembly, * that God had honoured their Nation in making them the first fruits and pattern of a thorough and Covenant-Reformation to us, and *all the rest of the Christian World.* And with all adds, *I am humbly confident, that the same shall not bound this Covenant, which bounds the new two Covenanting*

* Epistle before his book called The quarrel of the Covenant dedicated to them.

*wanting Nations. But, as it is said of the Gospel, so it will be Verified of this Gospel-Covenant; The Sound thereof shall go into all the Earth, and the Words of it to the End of the World.**

N. C. Strange Presumption! * P. 62. of that Book.

C. I suppose he could have found a text for it in the *Revelation*, if you had presumed then to question his humble confidence. For I observe the *General Assembly* tell his *Majesty*, that if they may but have that Unity in Religion and Uniformity of Church-Government in the two Kingdoms which they petition him for, it will appear then that the unhappy Commotions and Divisions among us, were but the * *Noise of many Waters, and the Voice of a great Thunder, before the voice of Harpers, harping with their harps*; which shall fill the whole Land with Melody and mirth; and the name of it shall be, *the Lord is there.* The place to which they refer, you know, is 14. *Rev.* 2. Now immediately after this joy and Melody, there follows, as you may see. *v.* 6. *an Angel flying in the midst of Heaven, having the Everlasting Gospel to preach unto every Nation, kindred, tongue, and people.* That is, as Mr. *Case* perhaps might have expounded it, this Gospel-Covenant St. *John* saw, upon the wing, about to fly to the end of the World. * Letter to his Majesty, July 27. 1642.

N. C. No man could be so absurd.

C. What greater absurdity is there in this, than in the application which the general Assembly make of the foregoing words to the same purpose?

N. C. I approve of neither.

C. But then possibly they might have perswaded you it was a good exposition; when Mr. *Case* made you believe the Covenant was *an Ordinance of God, an Holy Ordinance, a pure and Heavenly Ordinance*; yea, one of the most special and solemn, being *a joyning Ordinance* which strikes the main stroke between V. P. 8. and other places of the fore-cited Book.

between God and us: the *Marriage knot*, whereby God and a people are made one: a piece of *Divine Worship*, and, as far as I can discern, a more holy, or higher Ordinance, in his esteem, than the Sacrament of Christs Body and Bloud.

N. C. For shame do not abuse men.

C. I am far from it, as you may see if you will but consult his Answer, to this Objection which some made against it. It is needless, say they, to take the Covenant; or rather a prophanation of so holy an Ordinance; since we have done it over and over again in our former Protestations and Covenants. To which he replies.* *You receive the Sacrament of the Lords Supper once a month, & that is but a Seal of the Covenant. Consider it, & be convinced.*

*Pag. 40.

N. C. I am convinced of this, that you do not bely him.

C. Very well. And therefore he exhorts the Ministers to indeavour, *to sanctifie the people for so holy a Service*, as the taking of it; and tells the people they must get their hearts into an *holy Ordinance frame*. Just as if they were going to a new mount *Sinai*, to be entred into a new Religion; and separated from the *Nations* to be a *peculiar people zealous of the Covenant*. And indeed, he all along makes it of the same nature with that Covenant, which the children of *Israel* made or renewed with God: and so confidently applies all the places of Scripture which speaks of that, to this holy service: that one cannot tell by any thing he says, but this was the *Covenant* which the Holy Books speak of. Nay some of them when the Covenant came into *England* lookt upon it as the *Ark of Gods presence*, as Mr. *Feak* tells us *, upon the account of which they should certainly prosper. And Mr. *Case*, I remember, tells us, this was the sin of *England* in former times, *That our Fathers knew not this service: it was hid from them; they regarded it not: and those times of Ignorance God winked at, or God lightly regarded them.*

*Beam of Light.

N. C.

N. C. Sure he did not imagine all our Pious Anceſtors to be Heathens.

C. You ſhall judge by and by what thoughts theſe men have of us all, when I have told you, that in the ſtrength of theſe high towering thoughts, and lofty imaginations they taught the people to go to battle againſt their Soveraign, and to fancy the *Lord march't before them.* They were confident they ſhould prevail becauſe they were the *Jacobs* and we but *Eſau's*; and *the Elder muſt ſerve the Younger*: nay, *We the ſeed of the Serpent and they the ſeed of the Woman; and ſo they muſt wound our head,* i. e. *give us an incurable mortal blow.* Thus they were taught by Mr. *H. Wilkinſon*, in an Epiſtle before a Sermon * of his: in which he tells the Parliament again, *that they have to do with a brood of Serpents*, p. 13. at the beſt, that *we are but a piece of Papal Chriſtendom*, as his phraſe is, *p.* 8. Nay, when the pride and paſſion boiles up to its height, then they look upon us and the reſt of the world, but as *Infidels* and *Pagans.* What other conſtruction can you make of the letter of the *Scots* in *Ireland* to the General Aſſembly *? In which they deſire them to ſend over ſome Miniſters to them; God having now opened a fair door to the Goſpel by the baniſhment of the Prelates and their followers. Nay, they call to them, as if they made an addreſs to ſo many *Apoſtles*, and the Proteſtants in *Ireland* were but ſo many Heathens; *Pitty poor Macedonians, crying to you, that you would come and help us*, &c. *Send able men to help to lay the foundation of Gods houſe according to the pattern.* And agreeable to this Petition they returned an Anſwer * in the Apoſtolical language, telling them, though they are loth *to ſtretch themſelves beyond their own meaſure*, yet they dare not be wanting to the *inlargement*

* Preacht before the Parliament, 25. Octob. 1643.

* Convened at St. Andrews in July 1642.

* Auguſt 6. of the ſame year.

ment of Christs Kingdom. And so they send them some men *to plant and to water* according to the directions of *Jesus Christ*, and the Doctrine and Discipline of that *Kirk*, wishing that they who are sent may come with *the full blessing of the Gospel of peace*; and that they will with all chearfulness embrace & make use of *the message of Salvation*. Who would not think, that reads this, if he were a stranger to our Countrey, that some few Christians in that Island had sent for some *Apostolical men* or *Evangelists* to plant the Gospel among a Pagan People? And that the *Prelates* and *Ministers* under their obedience, had been but so many *Heathen-Priests*, that nurs'd up the Nation in barbarous Ignorance? Such is the goodly conceit they have of themselves, and their horrible contempt and scorn of all others. From whence it is, that they call us *the Nations*; asking their people when they do any thing that we do, *Why do you imitate the Customes of the Nations?* And there used, I remember, to be no phrase more common than this, when a man removed his dwelling to a place where one of your Ministers was, that *he went to live under the Gospel.* And when they inquired of the welfare of their Friends, the current Phrase was, *How do the Christians of such a Town?* According to the import of which language Mr. *Bridge* takes the boldness to call us *Gentiles*, in the eares of the House of Commons *; telling them that *the Horns* (the Kings party) *may push and scatter for a time; but the Carpenters* (viz. the Parliament) *shall fray them away, and cast out these Gentiles.* And another bold Writer * tells them that the Army had often put the *Armies of the Aliens* to flight, and therefore must be considered. Nay, he is so profane as to say, *take heed of resisting the Holy Ghost, for that mighty works have been done by these men you cannot deny.* p. 12. Miracles it seems were revived again to con-

* Fast Serm. Nov. 29. 1643.

* Paraenetick to the Parl. and Assembly for Liberty, 1644.

convince us, who were either poor *Legaliſts*, or *Heathen Idolaters*. Yea, God did *by a continued ſeries of Miracles and wonders* (if you will believe the Rump of the Parliament*) *exalt his name in the eyes of this and neighbor Nations by their means.* But alas! we were the moſt reprobate and hard hearted of all other *Aliens*, that could not be converted. *Uncircumciſed Philiſtines*, in Mr. *Caſe*'s language: Nay, *Amalekites*, with whom the Lord would have war for ever.

* Declar. of 27. Sept. 1649.

N. C. Now you groſly abuſe them.

C. Read the Preface to Mr. *W. Bridges* his Sermon, *and judge whether I be guilty of that fault or no.

* Preacht before the Houſe of Com. Febr. 22. 1642.

N. C. What doth he ſay.

C. He tells you that the buſineſs of Chriſts Kingdom is lookt upon by the ſquint-eyed multitude, under an *Hexapla of conſiderations.*

N. C. What's an *Hexapla*?

C. Nay, you muſt not trouble your ſelf about his phraſe, for he tells you in the concluſion of that preface, *It is ſuch as I can ſpeak, and I deſire to be thankful it is no worſe, conſidering my deſerts.*

N. C. Well then let's hear it, as bad as it is.

C. After he hath done with the *Theological*, the *Hiſtorical* and the *Legal*, he comes to the fourth conſideration, which is *Critical*. And what's that think you?

N. C. You would not let me ask Queſtions, and therefore I'le make no anſwer to yours.

C. You would never gueſs if you did; nor can the moſt *Critical* of you all tell why he gave it that name; for it is only this. *My money ſhall never help to kill men.* To which he Anſwers; *well, if you hinder the killing, quelling of thoſe who would both kill and quell us, ours, our Religion, Kingdom; you become friends of Gods enemies and ours: and reſolve to make peace with them, with whom God hath*

hath resolved to have war, Exod. 17. ult. What think you now, did not this man look upon us as *Amalekites*? and wish *the Servants of the living God*, to whom he addresses his *Hexapla of considerations*, would have war with us eternally? Do you not see what is like to become of us, if men of this Spirit have Power again proportionable to their Will? must not *our name be blotted out*? and must not he be accursed that *doth the work of the Lord negligently*? ——

N. C. I pray no more Questions.

C. And then all your Victories will be called once more, *the return of prayers*, which you take to be as powerful as the lifting up of *Moses* his hands. And all the Miseries which befal us, *the day of the Lords vengeance* for the blood of his faithful servants. For I must tell you another effect of your Pride, is ——

N. C. Do not put *me* among that number.

C. Their pride then, is to think every *favour* that is done them to be their due, and so they are bound to thank no body for it. God they fancy makes the wicked serve them, and causes them to do that for their sake, which they had no intention to do. And on the contrary, if any *justice* be done upon any of themselves, presently it is voted persecution, cruelty, enmity to the People of God, and hatred of his Truth and Ways. But let them exercise never so great oppression, tyranny and cruelty upon their Neighbors: it shall be cryed up as zeal for God and his cause, Love to justice and pure Religion; at least excused, as a fulfilling the Decrees of the Almighty, spoiling the *Egyptians*; and acting for the Lord in the day of Vengeance.

N. C. This is your time: and so you may say what you will against Christ's *witness-bearing people*, while they are in their *sackcloth condition*. It is now only their *Witnessing time*, but ——

C. But,

C. But, what? Why do you make a ſtop?

N. C. The times will mend, and the *Witneſſing time*, they ſay, will be over.

C. You would have me think then, that you ſpeak their ſenſe not your own: But I perceive you are a little taken with thoſe new Phraſes, of the *Witneſſing time*, and *witneſſing work*. As indeed it was alway the humor of your party, if a noted man invented an unuſual Phraſe, preſently to form their mouths to that new mode of ſpeaking: Juſt like a pack of Hounds, that when one begins to open, immediately all follow, and almoſt deafen one with the noiſe. When a Preacher, for inſtance, from that text, *David ſerved his Generation by the will of God*, raiſed this impertinent Obſervation; *That it is our duty to mind Generation-work*; inſtantly all Pulpits ſounded with this Doctrine of *Generation-work*. That was the phraſe in thoſe days: In ſo much that you ſhould hear both Miniſter and people bewailing it in their prayers, that they had not minded *Generation-work* more. Which made ſome good innocent ſouls, that were not acquainted with the ſecret, bluſh when they firſt heard it, and wonder what they meant. And to ſay the truth, that was a hard matter to tell. For the *Presbyterians*, I think, meant nothing but *reforming according to the Covenant*, the Lord having given them ſuch an Opportunity, as the *General Aſſembly* ſpeak in their Anſwer * to the Declaration of the Parliament of *England*. Where they tell them that when the Supreme Providence gives opportunity, *of the accepted time and the Day of Salvation*, *no other work can proſper* in the hands of his ſervants, if it be not apprehended, and with all reverence and faithfulneſs improved. And withall,

* Preſented 25. Aug. 1642.

they add, This Kirk when the Lord gave them the calling, *considered not their own deadness, nor staggered at the promise through unbelief, but gave glory to God.* And who knows but the Lord hath now some controversie with *England*, which will not be removed, till first, and before all, the Worship of his name and the Government of his house be setled according to his will? This was their *Generation-work*. But others meant by this Phrase; the pulling down every thing that they imagin'd Antichristian; Presbytery and all. And some went so far as to think it was *Generation-work* to pull down Monarchy, *to bind Kings in chains, nay Protectors in fetters of Iron.* And when they were not able to do the last, though they had effected the other; then they fell to *witnessing-work*, and *prophesying* against it: For that was the Commonwealths mens phrase, when they spoke of O. CR. himself. * *The Lords faithful people, the foolish contemptible nothings, irreconcileable enemies to the Government of a single person, were putting up their prayers and appeals to the Lord, witnessing, and prophecying against him, and the Beast-like foundation on which he stood*, &c. For the setting up of him, you must know, was in their opinion *the healing the deadly wound of the Beast* *. Though by others who were for *Generation-work* too, and thought themselvs as great promoters of it as they; He and his son were called, *Moses* and *Joshua*; or *David* and *Solomon*, as you may see in several Addresses made to them. But above all commend me to the good people of *Chard* in *Somersetshire*, who bless that Providence who had given them such a *Joshua* to conduct them to the *land of promise*. Another phrase as hard to explain as the

* True Catalogue p. 12.

* Ib. p. 9.

The address from those at Leicester was much to the same purpose.

the former: But as greedily ſwallow'd, and made uſe of by your wretched *Phraſe-mongers*, to abuſe themſelves and the Nation. In ſhort; All the whole gang thought God was fulfilling prophecies, and making good the Revelation, and they muſt help and be inſtrumental to him in this *Generation-work*: Elſe they might be ſhut out of the *land of promiſe*, and not enter into the *New Jeruſalem*. There was no man of this ſort, who had never ſo little power, were he but a petty Conſtable, or the like Officer, but he imagin'd he heard God ſaying to him as *Mordecai* to *Eſther*, *Who knows but thou art raiſed up for ſuch a time as this?* Nay thoſe whom you count the ſobereſt perſons were ſo drunk with this conceit, that they fancied themſelvs or their Friends to be *Angels powring out Vials*, or ſome ſuch thing. Mr. *Edwards*, I remember, who with ſo much zeal and courage incountred all the Sectaries, and gave a particular reproof to one *Durance*, who prayed that *the King might be brought to the Parliament in chains*: Fell into this dotage himſelf, peremptorily to affirm, that God would honour their Brethren of *Scotland* to be inſtruments of pulling down the Sectaries. *They ſhall all fall before the Scots*, ſaith he, *whom they have ſo vilified and unworthily dealt with; as the Prelatical and Popiſh party did.* Which he proves from *Revel.* 3. 8, 9, 10. All thoſe promiſes to *Philadelphia*, he aſſures you, do in a ſpecial manner belong to our Brethren of *Scotland*, as "*Firſt, that God will make "them come* (*i. e.* thoſe who are the "Antitype to thoſe *Jews*, the Sectaries, Anabaptiſts, Independents, "that whole faction) *and worſhip before their feet; and "to know that God hath loved them*; that is, they ſhall "overcome and triumph over thoſe Sectaries, *&c.* "O Church of *Scotland*, and all ye that are for *Reformation*

Gangræna ſecond part p. 193. 194.

"*mation Presbyterial* against the Sectaries, nourish "your Hopes by these things, neither let your hearts "be troubled, whatsoever the world speaks against "you. And so he interprets a story of a Drum beating in an Independent Congregation, as a signification, that the War which the Independents thirsted for with the *Scots*, as much as ever an unhappy Boy did to be at fisty-cuffs with one of his fellows, would prove their ruin, and be a means to overthrow all their Conventicles. * Though alas! Quite contrary to his expectation, the Sectarian Army beat the *Scots* to dirt, subdued the whole Nation, brought *Philadelphia* into bondage, and made her worship at their feet. And yet Mr. *Burroughs*, I observe, one of those Independents Mr. *Edw.* writes against; seemed, when time was, to have the same opinion of the *Scottish Brethren*: and to foresee glorious things that they would do. For he tells the Citizens, *Certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and, by whose many expressions of his love, sheweth that he doth intend to make them SPECIAL INSTRUMENTS of the GREAT THINGS he hath to do in this latter age of the World.* And it should seem, he read this in the *Revelation* too, for he adds; *We may truly call it* Philadelphia, *And* Mr. Brightman *(that famous light in former time, 30. or 40. years since) did Parallel the Church of* Philadelphia *with the Church of* Scotland. Philadelphia *signifies Brotherly-love: When was there ever a Nation, such a Church that joyned together in such firm Covenant as they have done? Had we the like Union among us, O how great things had we done before this time?* And then he

* *Gangræna* 3. part. pag. 165.

Speech at Guild-Hall upon the occasion of the coming in of the Scots.

he tells them that it is a Nation ingag'd to God in a higher, more extraordinary way than any Nation upon the face of the Earth; a Reformed Nation: A people that have risen up against *Antichrist* more than ever any people have done; *and that is the great work of God in these times:* And therefore certainly *God hath a love to them,* because they break the Ice, and begin the work, and arise in such a way as they do, for the pulling down of the man of sin. I suppose he means they arose in the way of Arms, and resolved not to lay them down till they had finished the work of the times. What that was, Mr. *Burroughs* tells you; though the word *Antichrist* now signifies nothing certainly, but what every one pleases. And Mr. *H. Wilkinson* tells the Parliament of *England* what it is, in the same terms. *Your business,* saith he, *lyes professedly against the Apocalyptical beast, and all his Complices.* "The "birth with which you travel, as it "was the expectation of Antiquity "and Ages past, so it will be the hap- "pinesse of posterity and Ages future. Think not "that it is in the power or compass of Devils or men, "to make that birth prove abortive, which himself "hath undertaken to bring forth, and to baptize with "the name of *Israel, it being a child of promise Isa. 66. "9. Shall I bring to the birth and not cause to bring forth, "saith the Lord, shall I cause to bring forth and shut the "womb, saith thy God?* No, saith he a little after, God "hath spoken the word for the restauration of *Sion* "and building up the walls of *Jerusalem,* and there- "fore let your Faith hang out its conquering and "triumphing Flag, and let *Emanuel* be the *Mot-* "*to.*

Epistle before his Sermon preached, 25. Octo. 1643.

Thus you see, what both the great Parties thought was the *work of Generation*: and what fine work they have made of it; there being a greater growth of *Antichristianism* of all sorts since that time, than ever we knew before. You see likewise, what work they make with the holy Scriptures; and that it had been a great part of the work of that Generation to pervert and abuse them. And withall you see what is become of their high Confidence that they should not miscarry in their Designs upon us, whom they baptized with the name of the *Complices of the Apocalyptick Beast*. Their hopes are prov'd abortive; and now they are travailing with a new Wind, and are in pain till they bring forth a Lye. They that were triumphant a little while ago, have taken in their Flag and chang'd the *Motto*. Now the word is *Ichabod*, *Where is the Glory?* They have altered the Phrases very much and speak in a complaining tone. After so glorious a progress in the *Work* of pulling down *Babylon*, and such Assurance they should have the *Beast* under their feet; they are cast back again, and are but at their *Witnessing-work*, and *Prophesying* its Destruction. Now Mr. *Bridge* tells us, * *this is the work of our Generation, Witness-bearing to the truth of Christ in opposition to the wayes of Antichrist in Antichristian times. This is the work of our Generation.* Good lack! That the World should be thus turn'd upside down: That their *hands* should be lately at the work; *that the Carpenters* * *should be at work in every part of the Kingdom to cut off the horns:* and now they should have no work but for their *Mouths*; *Witness-bearing-Work* is all the business! strange! *The work of the time*, said Mr. *Bridge* above 20 years ago, *is to measure the Temple.* Nay, *we are upon the work of Reformation, building*

* Seasonable Truths in Evil-times p. 100.

* Mr. Bridge sermon before the Parl. Nov. 29. 1643. 17.

the

the Temple *. He saw the *measuring line* in the Parliaments hand; yea, the Stones were going to be laid; and all the fear was, they should not lie even. But now all is vanished, a new Vision appears; the Church is hidden, the Inner-Court is not to be seen, and the *Holy-city is still trod under foot*, and they are got no further than *Witnessing-work*. Then *the work was to cast out the Gentiles*, * and now the *Gentiles* remain within, and the *work is only to witness against them*. * *This is the work to which a thousand years of Glory and Comfort is promised. This is the work, witness bearing to the Truths of Christ, in opposition to the ways of Antichrist*; as he tells over and over in his late Sermons. * Do you not wonder at this; that the work was so long ago *to cast out the Gentiles* and the word was given forth, * *Up and be doing, and do it fully. Curs'd is he that doth the work of the Lord negligently; and with-holdeth his hand from shedding of Blood: But now they are only Witnessing & waiting for the Power to turn the Nations into war & blood?*

* Ib. p. 24.

* Ib. p. 17.

* Seas. Truths, p. 112.

* P. 101. Seas. Truths. printed 1668 Sermon before the Parl. p. 17.

N. C. They are grown very humble.

C. No. This is but a new proof of their insufferable Pride. They will not ingenuously acknowledg their Errors. They are still as bold & confident in prophecying from the *Revelation* as if they had never been mistaken. And you feed and incourage their Presumption, while you admire these *Dreamers*, and suffer them to lead you quietly by the *Nose* backward and forward, just as they please. The Cause of which I doubt is your Pride too, who are resolved not to be ashamed of your vain hopes, nor abate your confidences; but surrounding your selves with Prophesies and Promises, to harden your faces, and look as boldly upon us as

ever. The world must not think you have missed the Mark: but only suppose you have received a *further light*, and that the mind of God is more fully revealed; and that now you have found certainly in the Revelation where about we are. Or rather, many of this sort make no reflection upon what is past. A *new Phrase* is able at any time to blot out all remembrance of former things. Let them but get *this* by the end, and there is no other talk, no other thoughts. Away go all Objections and Difficulties, all doubts scruples and fears: All sad thoughts if they have any, vanish as soon as they hear *this*, and you may quiet them with it when you will, as you do a Child with a Rattle when it cryes. Lord, say they, it is *Witnessing-time*. How shall thy poor Creature go through this *Witnessing-work*? Alas! Christians, sayes another when he meets his Friends, we are fain into the *Witnessing-days*: *Bear your Testimony*: Fear not their faces; only let your Testimony agree. *If you would bear Witness, unite your Testimony.* O, it is a *sackcloth-condition*, replies a Third, Let us *mind the duty of a sackcloth-condition*, let us *wear our sackcloth handsomly*. I, and then saith a Fourth, *Christ will pay all the charge that you are at, in Witness-bearing. If a man have a suit at Law, and have 5 or 6. Witnesses, and carry them an hundred mile, he bears all the charge of their Witness-bearing. Saith Christ, I will give power to MY Witnesses, they are MY Witnesses. Ye are Christs Witnesses, and look whatsoever charge you are at, he will bear the charge; he will bear all the charge of your Witness-bearing. And therefore be faithful in your Witness-bearing.*

Seasonable Truths, p. 124. 125.

In this manner they are lull'd asleep, and tickled out of the remembrance of all things past. Nothing

else

else comes into their Minds, nothing into their Mouths, as long as the ſtrength of theſe New Phraſes laſt. And their Miniſters having found the admirable power of them, and how they ſtick in their Fancies, and work there, and wholly poſſeſs them; they will not fail to furniſh them with good ſtore of them, when there is occaſion. And ſhould they but change a certain Word now in uſe, into one of theſe Phraſes I believe it would help to do their buſineſs very effectually.

N. C. You will not teach them ſure in this Art. What do you mean?

C. Preaching you know hath been a Word long in uſe among us, and no body needs be told what we mean by it. But this being an old Phraſe there were ſome that grew weary of it, and changed it into *Teaching*. And for ſome time, who *taught* to day? was the Phraſe. But this growing common fell into diſlike too; and ſo they called it, *Exerciſing*. And when this became ſtale alſo and pleaſed them no longer, then I remember, ſome called it *Lecturing*. But this would not take, and ſo *Speaking* became, in a manner, the only Word. And among the moſt pure the queſtion ſtill was, who *Speaks* here this Morning? But afterward this was chang'd too, into, who *holds forth*? and what was *held forth* by him to day? A great many more ſuch Alterations it's like you can remember, who are better acquainted with theſe matters than I. But I was going to tell you, that if any man ſhould have the conceit to call it *Witneſſing*, or *Propheſying*; and this Phraſe ſhould get among them, who *Witneſſes* to day in ſuch a Congregation? or who *Propheſies* in your Meeting? or will you go hear Mr. *A. B. C. bear his Teſtimony* to day? No doubt, it would

take

take wonderfully; and make a Rabble run like mad to hear what new thing, this *Witness-bearing* is. For such is the silliness of this people, that they imagine with every *new phrase*, there is some *new thing* to be learnt; and that the *old Preachers* are nothing to the *new Teachers*; and they who *hold forth* have something more to say, than he that only *Speaks*. And therefore what will they fancy there to be in *Prophesying*, and *Witness-bearing*? nothing less, I warrant you, than a clear Discovery of the things that lay hid from Ages and Generations; the opening of Seals; the numbring of the years, and unlocking all the Secrets of the Revelation. And though they understand never a word, yet they will believe themselves marvelously inlightned, when they are well stuft with phrases: and are able to talk of *Generation-work*, *Witnessing times*, *shutting up Heaven and commanding that it rain not*, *turning the waters into blood*, *and such like things*: especially when they can fancy themselves *to be Witnesses*, *and to have Power given them to prophesie*, *and to send fire out of their mouths to devour the Adversaries*. This is comfortable Doctrine indeed; that they can but open their mouths, and out-come *scorching and devouring Judgments*, *at their prayers*, *to blast and destroy us all*. If this fancy get into their heads, it will be sure to keep them in heart, and blow up their furious Zeal to a greater Heat. And if ever they chance to reflect on the miscariage of their former hopes wherewith they were big, they will then have a trick ready at hand to salve the business, that it shall not discourage their present confidence. It was only becaus they were not hot enough, and did not open their mouths wide enough, and breathe forth fiery and devouring prayers against the Enemy. And therefore now they will call to one another as Mr. *Bridge*

V. Season. Truths. p. 120, 121.

Bridge teaches them *, & say, *Christians, is there a fire, a fire in your mouth? O you that have any credit in Heaven, pray now. What? Doth fire come out of the mouth of the Witnessing-people of God to devour their Enemies, and will you shut your mouth and not pray? O you that are Witnesses, now open your mouths; for fire proceeds out of your mouths to devour the enemies that hurt the Witnessing-people of God; Open your mouth wide; and you that never prayed, pray now,* Ib. p. 121. & 126.

Thus they open their mouths; but shut their eyes, and will not see how they have been deceived. They maintain their confidence by these Arts; and are all agreed in this, never to agree with us. They must have war with *Amalek* for ever. And though they have *many differences*, as Mr. *Bridge* acknowledges, *and are divided into many opinions and perswasions*, yet if they agree in this one thing, which is the main, to unite their Testimony against us, it is enough. This shall bear up their Spirits, and make them hope though they clash and jarr in a thousand things. Let but their *witness* against us agree, and their hearts shall not fail; but they shall still talk as if they were infallible.

N. C. I was loth to be so uncivil as to interrupt you too much in your carreer: but you have drawn your discourse to such a length, that it would weary your *Friends*, were they here, as much as vex your *Enemies*.

C. I did not intend so many words: But my thoughts ran so nimbly before me in this Argument, that feeling no weariness in my self, I never reflected how much I might tire you. Pray pardon me.

N. C. Well

N. C. Well it's done now: And I will not begin it again by making any reflections on what you have said. But this I must needs say, that Mr. *Bridge* was always held a very *precious man*, one that hath *a deep insight* into the things of God; much *inlightned* in the knowledg of the Mysteries of Christ, and of *long experience* in his ways; and therefore I confess, I much wonder at these things, and am troubled that he should write on this fashion. Yet say what you will, there are those, who will follow and admire him.

C. Do you think I am so simple as to doubt of it? when I consider, as a *French Gentleman* once said, how there are scarce any kind of Beasts, which hath not heretofore been adored among Idolaters; nor any Diseases incident either to Body or Mind, whereunto Antiquity hath not erected Temples; what should make me wonder at so small a thing as this, that divers men have those in high esteem, who are no ways deserving? It is no marvel, if simple people hold Sots in high reputation, since they have addressed their Incense to *Apes* and *Crocodiles*. There are those, I have been told, who prefer the neighing of an Horse, before the sweetest and most mulical voice of Singing-men and Singing-women: and others that have thought the smell of Garlick to exceed the best perfumes; why should I think it strange then, if there be such men found as are more moved with the *knocking of boops*, and *walloping of milk*, and such like Sounds; than with the still voice of the cleerest & most harmonious Reason? In short, I am not forgetful of the Proverb, that *the Purblind is King in the Blind-man's Country*.

N. C. I lookt when you would bring forth a Proverb again.

C. And is it not significant? I think it deserves to stick in your mind more than any of your Phrases.

N. C. But

N. C. But I always thought, what-ever you judg of us otherways, that you had all allowed us to be the most *knowing people* in the Land.

C. Yes; *in your own conceit*: But otherwise you have discovered the greatest folly. For you would never hear Instruction: but alway tickled your selves with this fancy that you had the work of God in hand; and that what you designed was the very mind and counsel of the Lord; who would never let it miscarry, but bring all your thoughts to pass. Otherways, you need not have been in this condition wherein you are. For I can tell you, who forewarn'd you of it in Print five or six and twenty years ago, and bad you take notice of these words; *If it shall come to pass that in point of Reformation what formerly was proffered by the Soveraign and refused by the Subject, shall hereafter be requested by the Subject and denied by the Soveraign; we shall have leisure enough to admire Gods justice, bemoan our own condition, and instruct our posterity not to out-stand good offers; lest for want of seeing their happiness, they feel their own misery.* But you have no spare moments, it seems, to admire any thing but your selves: Nor to bemoan any thing but that you do not still *sit in Heaven*, the place of Judicature, to which you thought your selves advanced. And are so far from instructing posterity in any true wisdom, that you would have them think the greatest happiness we can next desire is to see the *still Nation turn'd to war and blood.* The old saying was, that *if things were to be done twice, all would be wise*; but you ------

N. C. Pray leave off your old sayings, We do not understand matters of Policy, and human Wisdom: but in the things of God sure you will not deny us to have a spirit of discerning more than other folk.

C. In

C. In the *Revelation* you mean, and the ancient *Prophecies*: In *Witnessing-work*, and the *work of the Generation*. In which indeed you have discovered a marvellous skill; and shown that you can see as far (you will needs have it farther) into a Millstone than other men.

N. C. I am sufficiently convinced that we know no more of those secrets than you: But there are a great many other you know beside those, in which it was ever thought we were well seen.

C. Now perhaps I guess at you meaning. You have great skill in expounding the Works of *Providence*, though not in interpreting *Prophecies*: And can give the reason of those misfortunes which befall some particular persons; contrary to the express sentence of our Saviour, *Luk.* 13.

N. C. Those very words of our Saviour deterr us from passing rash Censures.

C. Do they so? How came Mr. *Vicars* then professedly to handle this Argument? and not only tell stories of Gods hand upon Malignants; but expressly affirm, this *was a direct judgment of the Lord for desperate Malignancy*; and that, *a clear evidence of Gods undoubted indignation?* And now how came Mr. *John White* to license this desperate Book; but that you thought you might do any thing to promote the cause, because it was the cause of God? This makes you still compose *Prophecies*, to amuse the credulous; and fill the Nation with the noise of *Prodigies* to set the timorous into a fit of Trembling. When your troubled imaginations present you with a throng of dismal thoughts; then you thunder out judgment against us; and when any unusual thing be-

Looking glass for Malignants, Or Gods hand against God-haters.

befalls any of us, then you instantly cry out; See the hand of God! Behold how the Lord plagues them for our sakes! You know I do not lye. There are two or three whole Books writ since the King's return, that will witness against you, if you should gainsay me. And so would Mr. *Vicars*; who hath nothing to affrighten *Neuters* withal but such tales as this; that a certain Malignant being filled with terrors on his death-bed repented of his crime; obtain'd assurance of Pardon from the Lord; saw Christ himself in a Vision, who told him *he had a cause on earth, and that the Parliament of* England *defended it*, and shortly none of those wicked Ministers, that had mislead Gods people, should be left among them.

N. C. I renounce all those Books; and hate that the cause should be served with such stories of Gods judgments.

C. I wish it be because Christ taught you better, and not meerly because experience hath a little instructed you, that this weapon may be turn'd against you, and wound your side as well as ours. I my self could tell you strange but true Misfortunes that have befaln some of your way; which I will not interpret to the justifying of our cause or the condemning yours. I will only remember how you were wont to clamor, if any man took notice of unusual calamities upon any of you; and to cry *Blasphemy*, *Blasphemy*: Though you were so prone to cry *Providence*, *Providence*, when the like betided any of us. Mr. *W. Bridges* for instance, when the converted Gentleman spoke of some remarkable strokes upon three great Persons, whose names I will not so much as mention, replyed in a great passion; *Surely, were not prophaneness and blasphemy as toyes and trifles among you, you durst not speak*,

Answer to Loyal Convert. p. 12.

speak, much less print such blasphemies as these. Solomon *saith, that all things fall alike to all, and the same condition (in regard of outward things) is to the just as to the wicked: As is the good so is the sinner, and he that sweareth, as he that feareth an Oath: There is one event to All.* For my part; I embrace this Doctrine with all my Soul; for a greater than *Solomon* hath taught me, not to construe events according to my own fancy, and as will best promote and justifie my opinion: Only I wish, you would not alter your mind when the persons are altered; and make one rule for us and another for your selves.

N. C. No. You and I are well agreed in this.

C. Thank you for nothing. When you see that which you took to be a *sharp sword* prove but a *wooden Dagger*, you throw it away. Such is the great wisdom and knowledg you brag of. You first furiously lay about you, not regarding whether you hit friend or foe; and when you have hurt both alike, then you repent and say, you will do so no more. I pray God you be as good as your word. But I much fear you will prove like King *Saul*, who when he heard *David* was in *Keilah*, said, *Now God hath delivered him into my hands*, for he is shut in a City that hath Gates and Barrs. And though he saw he was deceived, yet grew never a whit the wiser; but when his Enemy was in a New strait, concluded again that God had intrapped him, and would not let him escape his Vengeance: According to the old saying, They that have forward desires fall into Dreams, although they do not sleep.

N. C. We have done I assure you, with expounding the meaning of Gods Providence: And shall not pry any more into his hidden Counsels.

C. Very

C. Very good. What piece of knowledg then have you to brag of more than others? Unless you mean some secrets which you keep to your selves; *Special and extraordinary Excitations, and Christian Inspirations to make a Reformation without the calling of the Supream Magistrate*, as Mr. *Saltmarsh*'s words are: An inward call from God giving you leave to break his Law, or as Mr. *Bridge* expresses it, to make a change, but not in a legal way. This I confess is a Trick, but no such Mystery; a new device, but no great Secrecy. There is none of us all but can easily learn it; and that we do not, is not because we have not so much Wit, but because we have more Conscience.

N. G. No body ever pretended to such knowledg.

C. Yes but there did. Mr. *Saltmarsh* confesses that the early setting forth of private men in the work of Reformation is apt to exceed to a tumultuous motion: Yet for all that *he would not put them so far behind, as that they should lie, like the Lame and Diseased at the Pool of* Bethesda, *waiting till a Supreme Power come among them.* "No, there are many publick in-"gagements which they are capable of, "and which Providence will often "guide them unto: as in finding *Out-ways of Facili-*"*tation*, and Advancements for the business, "beside *some other Arcana, and secret Preparati-*"*ons.* What these *Out-ways* were, into which a man might lash and so skip over many difficulties, he leaves us to guess. You may be sure they are not the Common high-road of the King of Heaven; as the Reply tells him. His *Arcana* also he keeps to himself, as if he was one of Heavens close Committee, and so bound to Secrecy. But the most likely person to disclose these Mysteries and reveal the

Animadv. (on Mr. *Eulers* Serm. dedicated to the Assembly.)

Arcana (if he be not sworn to secrecy too) is Mr. *Bridge*; of which you may enquire. And perhaps he will think himself much beholden to you for teaching him a New Phrase which he hath not yet used, *Out-wayes of Facilitation* of the great and hard work now at hand. These *Out-wayes* will do knight-service, when they come to the business of restraining the higher powers, and turning the still people to war and blood.

M. C. You are resolved I see, to lead me out of my way; and to take one occasion or other to divert me from the main business.

C. We are in our way yet. But I was going I confess to lead you to the *dancing on the ropes*, and then indeed you might have taken occasion to complain.

N. C. I think you are out of your wits. Can you tell what you was going to say?

C. I was thinking with my self, what *Out-wayes* the dancers upon the ropes could find; to whom Mr. *Bridg* compares Reformers. They have no *Out-wayes* sure, but what may indanger to lead them out of the world.

N. C. Would you would rest a while and take a nap. For I doubt you have heated your Brain by this long discourse, and so begin to talk idlely.

C. I understand my self well enough; and call to mind that I should indeed have said, *Walking* (which is more becoming the gravity of Reformers) not *dancing* on the Rope. For his words are these (when he is exhorting the Parliament to lay the Stones of Reformation with most exactness) *You see that when a man walks upon the Rope, he carrieth a pole in his hand to sway him, and he looks diligently to his feet, because if he fail he cannot mend his miscarriage;*

and I say, that in this work of Reformation if there be the least slip, it will be a hard thing to recover it, when once a Nation is setled in that miscarriage. Surely therefore the work is to be done with the most exactness.

Sermon before the Commons, 29. Nov. 1643. p. 21. 22.

N. C. Well, and doth he not say true?

C. I should indeed have considered, that *Out-wayes* are only to *facilitate* your getting the work of Reformation into your hands. When you are about it, then *Out-wayes* are dangerous. All must be done by the *Rule* and by *Line* (or in a new phrase by *Rope*) according to the Word. In brief; I recollect now that this is the *Out-waying time*, in order to those better times of *Walking upon the Rope*. But I pray, What was it that I diverted you from?

N. C. Oh, now I see you are come to your self. And will you then ever hear me speak a Sentence or two more------ I thank you for this small silence. You have snapt, of late, at my words too hastily; and cut me short in what I was going to say; which was plainly this. We observe the Multitude that run in your way to be a company of blind Ignorant Creatures, that have scarce a drachm of the saving knowledg of Jesus Christ, and the Mysteries of our Religion. Nor do they care to know these things; but only content themselves to come to *Church* and say their *Prayers*, and learn their *Catechism*, and hear perhaps a Sermon, which they presently forget. Whereas our People are very inquisitive after knowledg, and can discourse rarely of matters of Religion, and repeat Sermons; and besides, are very careful to know the pure Gospel-way of Worshipping God. And, truly, when I consider things well, I cannot but wonder how sottish many of your

Conformable creatures are, who never scruple any thing, and would without all doubt conform to the grossest Superstition and Popery; should it be injoyned. But we are very tender, and solicitous as you your selves confess to have pure Ordinances, and to know the very mind and way of God.

C. I perceive you have little or nothing more to say of this matter; therefore I pray let me tell you what I think. I cannot deny that many of our common People are very Ignorant: Nay, they themselves are sensible of it and will confess it. But I must add, that yours are generally Ignorant too, only think themselves very knowing. Now which of these think you are the worse; they that are Ignorant but *humble* and void of self-conceit; or they that are as Ignorant, but very *Proud* and conceited of their Knowledg? Nay, bold & confident of their own skill, taking upon them to instruct their betters, to dispute with our Ministers, and that as if they were their Equals if not Superiours; without any respect to their learning or office? For I must tell you withall, that as to their duty towards God and man; a great number of those, on whom you bestow only your pitty, and esteem Ignorant creatures; have more understanding, at least more conscience than many of those that sigh over them.

They are more reverent in their Devotions and addresses to God; more respectful in their behaviour to his Ministers; more obedient to their Governours; more humble and modest before all their betters; and, as far as I can see, more just and charitable toward all men: And therefore are in a better disposition to learn more and increase in knowledg, than your prating self-conceited people. And if there be such Effects as these of the little knowledg that you despise; and

few

few better fruits than talkativeneſs, malepert contradictions of their Elders, cenſuring and contemning the ignorance of others, from that great high knowledg which you boaſt of, I would fain know which of theſe you judg are like to be moſt ſaving. But of theſe things perhaps we may have occaſion to diſcourſe ſome other time. As for the Reſt; I flatly deny that your people are more knowing. For of thoſe that are the moſt earneſt for *pure Ordinances*, *Goſpel-worſhip*, and cry out upon our *Liturgy*, nay abhor it, as *Superſtitious*, *Popiſh*, *Idolatrous*, &c. there is not one in an hundred that knows what thoſe words mean. Be but ſo true to your ſelf and ſtudious to underſtand men aright, as to ask the next you meet, and bid them deal plainly and freely with you, what *Popery*, *Superſtition* or *Will-worſhip* is; and I doubt not you will find they are like a company of Piggs running after an old Sow (which falls a grunting) ſqueaking and making a fearful cry they know not for what.

N. C. You uſe a very homely Similitude.

C. It may paſs well enough in common talk, and was the firſt that came to hand to repreſent the rude and ſenſeleſs noiſe which the multitude make with thoſe words, only by imitation.

N. C. But you compare them to Swine.

C. No. I only compare their cryes together, which are both alike unreaſonable. Do but ask for inſtance what they mean by *Popery:* and ſome of theſe Ignorant Zealots will tell you, it is to do *that which is practiſed in the Church of Rome:* Which is no better than the voice of a Brute. If this be Popery, all our Religion is Popery. We muſt turn Jews, or Turks, or Pagans, that we may not be Papiſts. And yet that will not do neither; for this Popery will ſtill be found among

us, that we pray and give thanks to God, which are actions common to all the world with the Church of *Rome*.

N. C. You need not have spent one word to confute such a gross Conceit as this.

C. True, But this sottish Definition of Popery you will be sure to meet withal from some, if you will but take the pains to enquire. Others it's like will tell you, that it is Popery *to do any thing after that manner that the Papists do*: And then we must never kneel, nor lift up our eyes or our hands, nor meet together in a Church---

N. C. Why do you fetch such a sigh?

C. I sigh to think of the intolerable blockishness of those people that will pretend to know all the Mysteries of God. For others, who think themselves more wise than the rest, will tell you that *to use any ceremonies in use among them*, is certainly Popish. And then we must use none at all (and so make no outward expression of Religious devotion, which must be done in some manner or other) or else they must be such as are confessedly absurd and ridiculous. Nay all civil Ceremonies and Customes will be forbidden us in time by these men; At least for every thing that they hate, this shall be the name, *Popish*, *Antichristian*, or *Babylonish*. For O. C. himself, I well remember, could not be carried to his grave without their clamours; that it was *a needless, chargeable, Popish funeral solemnity*; because there was *black Velvet*, a *Bed of State*, and a *Waxen Image* Nay, let *Monarchy* look to it self, for that is *Popish* and *Antichristian* too in such mens opinion, and this Kingdom one of the Ten Horns of the Beast. And down shall my *Lord Mayor* go also (when they are able) as an

True Catalogue p. 15.

Image

Image of that Government; together with all the pomp and foolery which attends him; as their words formerly were.

N. C. I hope there are no such dangerous persons now among us.

C. It's well if there be not. But you will certainly find some who will tell you, *that all Ceremonies invented by the Pope are Popish*; and think themselves much wiser than their Neighbors, if upon this ground they furiously rage against our Church. But the best of it is, that this is nothing to the purpose: For none of ours were invented by him. The Cross was used among Christian people long before the name or power of the Pope was heard of; And so was kneeling; and white garments, and bowing the body in adoration of our Blessed Saviour.

N. C. But I have heard some say, that it is *Popish to do any thing of this nature but what is prescribed by the Word.*

C. This is as sottish as all the rest. For it supposes, both that nothing may be done in or about the worship of God, but what we have a Command for, in Holy Scripture; and that the Pope and his followers, are the only persons who have done any thing not prescribed there. Else why should they call it *Popish*, or *Romish*, more than *Patriarkish*, or *Greekish?*

N. C. Is not the Supposal true?

C. No. All the ancient Christians did many things in Divine worship appointed by the Scriptures, for which they had no particular prescription there. Nay, such is your Ignorance, you your selves do so too and never mind it. For what direction is there to make a new prayer twice or thrice a day? And one Prayer before the Sermon, and another after? To

receive the Sacrament of Christ's body and blood in the morning and not after Supper? To deliver it into the hands of every person that receives it, with Prayer for him, or Exhortation to him, or both?....

N. C. Pray stay. You will let nothing at all be Popish, if you be let alone: At least nothing of this Nature.

C. Yes. We are taught by our Divines, that, to ordain such a multitude of Ceremonies, as will imploy most of our thoughts and care in time of Divine Service how to do them aright; deserves that name. Or if we make any of them an essential part of Gods worship, or give them power to obtain pardon for us, or work grace in us: Or, lastly, if we make them Apostolical and necessary Commands, that bind the Conscience as the Laws of God do: Then call them *Popish* and *Antichristian*, or what you please.

N. C. You say well; And I confess I know a little more than I did.

C. O that you would help to reduce those silly, and many of them I hope well-meaning souls, who through mere Ignorance and blind prejudice are departed from the grave and sober way of serving God among us, to follow their own vain fancies; and perhaps conceit they are *Witnessing* against *Popery* and the *wayes of Antichrist*, that is, against they know not what.

N. C. I am not come so far yet; nor hold my self able to *Witness* against such persons; but this I can say, that all is not *Popery* which is so called.

C. Nor Superstition neither. Though with the same doltish Ignorance, they charge us with that vice which they are most guilty of themselves and do not know it; As appears by what I told you at our last meeting.

N. C. They,

N. C. They like not your definition of Superstition.

C. That's because they like nothing that we say: And because it makes them so plainly guilty of that which they condemn. But do they like Mr. *Calvin*'s definition of it better?

N. C. What is it?

C. You may have met it's possible with his *Institutions*, for they have been long in the English Tongue. There he tells you almost in the beginning of the Book, that as *Religion* hath its name from *binding*, and is set as contrary to wandring Liberty; because it binds men up, and prescribes bounds and limits to them, in which true Piety consists: So *Superstition* hath its name from *going beyond all measures*; being a humour that will not be bounded nor limited; or as his very words are, *that not being contented with the manner and order prescribed, heapeth up together a superfluous number of vain things.* Do you like this, I say, or no? If you do, then I will shew you that as in Prayers, so in other holy Duties, your humour is to keep no measure nor order, but to heap up one superfluous thing upon another: No set Form can content it, no limits or bounds can hold it; but it is still inventing something new to please your selves and others; and then you fancy God is pleased, because you are. I know you have a conceit that you keep your selves within the limits of the Word, and that you dare not for a world stir beyond the confines which God prescribes: But this only makes your Ignorance appear the more gross, as I will plainly shew you. Book 1. chap. 12. pag. 41.

N. C. I guess by what you said the last time whereabouts you will be; but it will turn us too much out of our way to enter into that discourse at this time.

C. Well

C. Well then, I'le let it alone till you give another occasion. And the rather, because I would have you go as soon as may be, and ask what *Will-worship* is? That's another word in these *Witnesses* mouths, of as much efficacy and as little sense as all the rest; for when they are angry, they charge one another with it as well as us. The Independents were wont to say, that it was *Will-worship* to set up the office of Ruling Elders in the Church: And I can shew you one that calls the *Church-Covenant, requiring men to give some signs of grace*, and all the way of *Admission of Members* into Independent Congregations, by the very same Name. And therefore I believe you will soon leave such to wrangle it out; and go and ask some others, what they mean to bawl so against *Forms*. But I believe, there is not one of a thousand can give a reason, why he may not as well accuse the whole frame of Nature as our Liturgy upon this account. Especially if you tell him, that there is nothing in Heaven or Earth but hath a Form. That when we understand, it is by forming some conceptions in our Mind; and that we form our Speech or words to make our conceptions understood by others. And therefore even your Prayers must be in a Form, or else they are senseless stuff; a meer noise and sound that no body can understand.

N. C. We are only against *set* Forms.

C. And so many of your Prayers have none at all; but are then thought most *heavenly*, when they are most *confused*; and to have much of *God* in them when they have nothing of *Man*. For the common word is, I like not *Forms*, &c. He still sticks in *Forms*: He is a dull *formal* man: Which are Phrases as set and stinted as our Prayers. They are never out of use, but repeated an hundred times a day. No repe-

repetitions they think are bad, but only of the same Prayers; nor any other constant Forms unlawful, no not of railing and reviling, but only those of Divine Service. These they leave to the wicked, and take the other to themselves.

N. C. Pray do not say so.

C. I must say more than that. They hate a Form of Prayer, but love to pray in these reviling forms of speech. For they tell God, how a *Superstitious* and *Antichristian* way of worship hath justled out his own Institutions. That men worship the *Graven Images* of their own inventions. That *Gebal*, *Ammon*, and *Amalek* are risen up against them. And the people are taught to go and *spread their anger and threatnings before the Lord*; And so tell him, that it is an *angry time, a persecuting time, a day of great wrath; abundance of anger and wrath, and hatred and malice in the hearts of men against the people of God at this day*: Or as Mr. *B.* his language is in another place, * Now *Popish men have laid their net privily for us; and we may go to Christ and say, Lord pull us out of the net that they have laid for us, for thou art our strength.* And, for any thing I can see, much of that they call the *Power of Prayer* consists in such *Forms* as these.

Seasonable Truths, p. 180, 182, 184.

* Fulness of Christ, p. 37.

N. C. Alas! You know not what *that power* is.

C. I know it is just such another word as *Form*, which they use without any certain sense, as they are wont to do the Apostles words concerning a *Form of Godliness without the Power of it*. This *Form of Godliness* if you will believe some, is *Praying by a set Form* *, and then the *Power of Godliness*, must be praying without one.

* Answer of the Ministers of New Engl. to the first Position, p. 2.

N. C. It

N. C. It cannot be.

C. It is as I tell you. And this is one of the reasons that the world hate the Saints; for that *the Saints are a praying people*: You must not mistake: *Forms of Prayer they can indure, but the Power of Prayer they cannot bear.* They are Mr. *B.* his words.

Seasona. Truths, p. 168.

N. C. No indeed, not if it consist of such railing language as you speak of: But neither you, nor I, it's like, apprehend his meaning.

C. Do you know what he means when he gives this for another reason of the hatred of the world to the Saints; that *they destroy their Gods, destroy their Idols. Men of all things cannot endure to have their Gods destroyed: now the people of God do destroy the Gods of the wicked, no wonder therefore that they are so provok't against the Saints and people of God.*

Ib. p. 167.

N. C. Not I.

C. Then you are very dull. He means our Worship, which they are wont to rail upon in those terms also, calling it *Idolatry*, worshipping the *Golden Calves*, and setting up *new Gods*: which are such rude and beastly Clamours, that I am loth to foul my mouth with naming them. They are only vile and abominable Phrases which every Ignorant wretch can serve himself of, when he lists to reproach his Neighbours. At first the *Presbyterians* called Conformity to the *Innovations* (as they were stiled by them) *Worshipping the Golden Calves.* Afterward the *Independents* called the Directory, *the Golden Calves of Jeroboam*; and affirm'd that this order to help in the way of Worship was a breach of the second Commandment. Nay, Mr. *Burton*, one of

Edw. Gangr. 1 part. p. 36. 52.

of the *Witnesses* said, that to make a Law about Religion was to set up the *Golden Calves*, or *Nebuchadnezzar's Image*: Or if you will have another Phrase for it, *to chuse new Gods and then was war in the Gates*, as an *Independent Preacher* said at *Chester* when they were about to chuse Lay-Elders. But to be even with them, the *Presbyterians* threw those *Phrases* back again in their faces, and askt the five Brethren: *If the Golden Calf of Independency and Democracy come out of it self, without* Aarons *making it?* And in conclusion one *Web* (as the same man tells us) called the Scripture it self; that *Golden Calf, and Brazen Serpent* which set at variance King and Parliament and Kingdom against Kingdom, and said, Things would never do well, till *the Golden Calf and Brazen Serpent were beaten in pieces* *. No wonder therefore, if the same man said, The *Scottish* Nation was the *Babylonish-Beast*, Ib. p. 87.

Ib. p.25.

Antapologia, p. 188.

Gangr. part 1. p. 86.

N. C. I should not have been offended if you had called such men as these, Beasts; and said they bellowed or brayed (or what you please) against your worship; *Speaking evil of those things, which they know not.* But you are not Ignorant, I hope, that we have a more knowing people than these, who are truly Religious and mind serious things.

C. What is this to the purpose? I ask for a *Pick-ax* and you bring me a *Spade*. We are not talking of some elect persons, but of the Multitude; which I affirm are grosly Ignorant. Yet since you lead me to it, I must tell you there are Serious as well as slight *follies*: And I have reason to think there are divers of those who are more sober than those we now spoke of, and

pass

pass for very knowing Christians, that have small skill in any thing but Phrases. For what greater token can there be of Ignorance than either not to understand what a man means, or else to slight and undervalue what he sayes, if he declare the Doctrine of Christianity in plain and simple words? Nay to complain as if Religion were lost and the Gospel gone, if we leave off their Forms of Speech and beloved Phrases?

N. C. Now I scarce know what you mean?

C. Do you not remember what a noise and clutter there was, when Mr. *Baxter* began to speak more intelligibly about some weighty things in Christianity, than others did?

N. C. Yes very well. Some thought he taught a new way of Religion, and led us from *Christ* to the Law again.

C. The reason was because he put them very much out of the rode of their Phrases. This made them fear Christ would be taken away from them; and free Grace be despised, and a Covenant of works restored. And for the very same cause they raise such a dust now against many of our Ministers. They do not hear them talk of getting *into Christ*, *and getting an interest in Christ*, and that for this end they must *get Faith*, and *go to the promise*, and *eye Christ in the promise*, and *close with him in the promise*, *and lay themselves flat upon the promise*; *and go out of themselves that the promise may enter*: All which you think are very mysterious things, because you are Ignorant; for let all the sense that is contain'd in any of these forms, be delivered in proper plain and easie words, and you despise it as a thing of naught. Though you talk of *Gospel-light*, and *Gospel-discoveries*, and *Gospel-manifestations*, yet there is little or nothing all this while

to

to be known or understood. Religion you will have to be such a Mystery, that if a man thinks he understands it, he ought to conclude he is not acquainted with it. It is a certain sign a man hath no skill in it, if he imagine he knows the plain meaning of it. It must be look't upon as a *Great something*: A thing to be star'd at and admired, but no body knows what: At least you cannot clearly discover it to us, notwithstanding all the brags we hear of *light* and *discoveries*.

Hence it is (which is a great argument of their Ignorance,) that great numbers of your Religious people, have been so easily perverted and turn'd to the wildest Sects; when as the clearest Reason that our men can speak will not convince them. What multitudes have soon turn'd *Anabaptists*, *Antinomians*, *Familists*, and *Behemists*; but how few, and with what difficulty, can be brought to the Church of *England*? This is an evident proof to all considering men that they can be made in love with any thing but only Reason: And that a Disciple of *Fack-pudding* shall lead greater troops after him, than the *gravest Divine*. They will sooner listen to a fancy, and are more ready to embrace another pack of new Phrases; than the sobereſt sense and the wiſest Instructions that can be spoken.

There is a famous and undeniable instance of it in the *other*, and as you think, the *Purer England*. Was it not a wonder *that the whole Church of* Boston (some few excepted) *should become Converts on a sudden to a daring woman*, and be infected with her damnable Opinions? And that, You may find these very words in the Proceedings of the General Court holden at New-Town, Oct. 2. 1637. against Mrs Hutchinson and others, p. 32. 40, 65, 66.

though

though they were esteemed, *Wise, sober and well-grounded Christians, and some of her opinions also had the whole Current of Scripture against them? Nay,* they look't upon her as a *Prophetess* (such were her spiritual gifts) *raised up of God for some great work now at hand, as the calling of the Jews, &c. So as she had more resort to her for Counsel about matters of Conscience, and clearing up mens Spiritual Estates, than any Minister, (I might say all the Elders) in the Country.* This they impute to the craft of this *American Jezabel*: But I have reason to think the truer cause was the Ignorance of these knowing people, who were easily cheated by her new Phrases, and soft Doctrines concerning *Free Grace, glorious light,* and *holding forth naked Christ*: Especially with such pretended Mysteries as these, that, *Christ is the New Creature, that we may have all graces and yet want Christ.* That *there can be no true closing with Christ in a promise that hath a qualification or condition expressed*; that *conditional promises are Legal*, and therefore *no true comfort can be had from them.* That *to act by vertue of, or in obedience to, a Command is Legal*; that *to Evidence Justification by Sanctification or Graces, favours of* Rome; that *the Witness of the Spirit is merely immediate, without any respect to the Word, or concurrence with it*; that *the Seal of the Spirit is limited to this immediate Witness*, and *doth never witness to any work of grace, or any conclusions of ours.* And *finally, that the immediate Revelation of my good estate without any respect to the Scriptures, is as clear to me, as the voice of God from Heaven to Saint* Paul.

V. Mr. *Welds* preface, and Error, 25. 33. 38, 48, 71. &c.

N. C. There was Witchcraft sure in the business.

C. Yes

C. Yes; of *ſweet Doctrines*, and *glorious phraſes*: The pleaſing murmur of *myſteries* and *ſpirituality*, of *immediate Sealing and witneſſing*; of *Revelations and manifeſtations* of the Spirit. Theſe bewitched the *wiſeſt and ſobereſt and well-grounded Chriſtians* (becauſe in truth they were Ignorant, and ſtood upon the ground of fancy and imagination) who would have ſtopt their ears like the deaf Adder to the charms of ſober reaſon, ſhould a man have charmed never ſo wiſely. Nor could they ever be diſ-inchanted by all the Arguments and perſwaſions of all the Miniſters in that Country, but *ſhe kept her ſtrength and reputation, even among the people of God, till the hand of Civil juſtice laid hold of her; and then ſhe began evidently to decline, and the faithful to be freed from her forgeries.* So wholeſome ſometime is a little ſeverity: And ſo much is the force of Civil Authority with theſe people, above the ſharpeſt Arguments of Divines. For they oppoſed the *Spirit*, and their *manifeſtations* and *illuminations*, to all their Miniſter's Reaſons; which would do no ſervice at the bar of the Court of Juſtice, where they underſtood none of this language. And now I ſpeak of the Manifeſtations of the Spirit, it is very ſtrange to me, that you ſhould generally expect the Holy Ghoſt ſhould do for you, what Chriſt promiſed at his parting to the Twelve Apoſtles; *teach you all things, and guide you into all truth.* It is another ſign of great Ignorance in you, and of inſincerity I doubt, in many of your Miniſters; who are afraid to diſpoſſeſs you of this conceit, and to inſtruct you in the plain difference between theſe times and thoſe; but ſuffer, if not teach, you to apply to your ſelves whatſoever our Saviour ſpoke to the Apoſtles alone. A thing which is ſo palpable, that I cannot but wonder men ſhould ſo pervert the Scripture; Ib. pag. ult.

especially when they see there is no such thing, but that those whom they account the people of God, are of several, nay contrary minds. And that all cannot be in the right, and yet none they think devoid of the Spirit, *to teach them all things and lead them into all truth*. This sure makes so many think every strong and unusual motion they find within them, is the work and operation of the Spirit of God. And that every place of Scripture that comes on a sudden into their mind, is darted from Heaven and the immediate dictate of the Holy Ghost: Though never so impertinently applied to their present occasions. And that all the ardent affections and transports, and raptures they have in prayer or at other seasons, are likewise Inspirations from above; and that now they are filled with the Holy Ghost. Which is a gross and ignorant Conclusion, in my opinion; for want of such obvious considerations as these; that such heats and flights are common to them with the Heathen *Poets*, and excellent *Orators*; and that bad men have had them as well as the best: As I am able to shew you, if you please.

N. C. Some other time if you will; for we have spent now a great deal in this kind of discourse.

C. Let me tell you notwithstanding, that this, I believe, is one reason that your people are filled with so many doubts, jealousies, and fears of being deserted. When they have not these heats; then they think the Spirit is gone; and how to comfort them, it's hard to tell, till they return again. And now I mention this, give me leave to tell you, it is another evidence of great Ignorance, That the minds of well meaning and honest-hearted people among you are full of so many scruples, and so uncertain what to resolve on all occasions. You may say perhaps it is, because

because their consciences are tender, and very careful and wary what they do: And so you may say when you see a Blind man tremble and walk softly, and feel his way at every step with his staff, that he is a very Wary man; when it is not Caution but his want of sight that makes him so diffident. And indeed how is it possible they should have any true assurance in any case, when it is so hard, if not impossible, to be resolved in the great question of all, *What a man must do to be saved, and attain the satisfaction of knowing that he hath an interest in Christ?* To this, the most admired Divines reply, *that a man can have no comfort but only by going to the promise.* O, but saith the poor Soul (according as it is taught) *I dare not so much as look to the promise, I cannot believe it.* To this the Answer is (p. 115.) That a man *shall never believe on these terms*, if he look to have faith before he go to the promise. *For thou must not have faith and then go to the promise; but, must first go to the Promise for the power of that faith; from it thou must receive power to believe.* But then how shall the Soul go without Faith? Will a Promise do him any good unless he believe it to be the very Word of God, on which he should trust? This is an unanswerable difficulty, as far as I can find. These Divines cannot tell him how he should go to the promise since it is confess'd he must go by Faith, *and if he look to have faith before he go to the promise*, he will never have it. They only tell him over again (*p.* 117. and if it will do, well and good: *That we must not bring faith to the Promise, but receive faith from it to believe.* Thus the poor Soul is sent to the promise for Faith, and back again to faith to lay hold on the Promise; but how to do that who can tell? It must first go to the promise.

Mr. *Th. Hooker's* Poor Doubting Christian drawn to Christ. p. 30.

to fetch faith; and yet how should it go, if it have no faith? In this case how should a man chuse but be full of scruples, and like one that is bewildred and lost, not knowing what will become of him?

N. C. I have read the Book, for it uses to be one of the first that is recommended to us, and as I remember he tells you a little after, *How a Soul should get to the promise.*

C. I thank you for remembring me of it. He moves indeed that question *p.* 144. But me-thinks he only leads a man in to a worse Labyrinth. For these *are the Rules to be observed how the Soul may get to the Promise.* First, *Throw off all power and ability in thy self. Let the heart lie still, till the wind and tide and promise come, and that will carry thee.* And yet the *Second Rule* (which immediately follows) is this, which contradicts the former: *Bring the promise home to thy heart, that the promise may bring thy heart to it.* How is this possible? I would know how to get to the promise; & I am told I must lie still, that the promise may come to me. And yet at the next breath I am sent to bring the promise home to my heart; which supposes I must go to fetch it. What a case am I in now? What Direction can he give me to bring me out of these Bryers? Why? To answer this doubt, the only way is to unfold this in the *third Rule*, which supposes the Promise will come of it self, and that I need not bring it home: For it runs in these words; *When the promise is thus come home to thee, and thou seest the sufficiency and the Authority of it; then all thou hast to do is this. In the stream of that promise, be carried home to the promise*, p. 149.

N. C. I can make no sense of it.

C. Nor I neither. But the thing he seems to aim at is this; that a man must only wait till Christ assure him

him that he had made all the promises to him. For thus he explains the business. *Jacob* would not believe that *Joseph* was alive till he saw the Chariots that were come for him. These sent from *Joseph* to *Jacob*, brought *Jacob* to *Joseph*. *So every believing Soul is poor and feeble; disabled to go to God and to believe in the Lord Jesus. Therefore he must look to the Chariots of Israel first* (it should be of *Joseph* according to the resemblance) *and that will convey him to the promise: and when the chariots are come, get up into them: The Lord Jesus is gone to heaven and hath sent these chariots for thee, therefore get thee up, and say, Lord, take me up with thee.* And so they did: They got up into I know not what fiery Chariots, and mounted into the Air, and there fancied they saw the Lord Jesus immediately revealing himself to them; and so carrying them to the promise, the absolute promise. And I verily believe these Doctrines were they from whence the *American Jezabel* (as they call'd her) extracted her Poisons, and by which the people were prepared, to drink of *the cup of her Fornication*; perswading themselves that *a man is united to Christ and justified without Faith*, that *Faith is not a receiving him, but discerning he hath received him already*; that *a man is united to Christ only by the work of the Spirit upon him, without any act of his*; that *there is a testimony of the Spirit and a voice unto the Soul, meerly immediate, without any respect unto, or concurrence with the word.* And *that there are distinct seasons of the workings of the several Persons; so that a Soul may be said to be so long under the work of the Father and not the Sons; and so long under the work of the Son, and not under the Spirit. And in conclusion, that a man is not effectually converted till he hath full assurance,*

Doubting-Christian drawn to Christ. p. 148. 150.

and that this is given immediately, all the activity of a Believer being only to act to sin. All these, I say, are the plain sense (if there be any at all in this Book) of what he delivered in more obscure words.

N. C. Pray go not about to prove this. For my head begins to turn round already, meerly with the scent of these intoxicating ingredients.

C. If these Doctrines had been broacht by any of us, you would have found out our picture long ago in the Revelation, and said, that the Church of *New England* was *Thyatira*, and this the *Jezabel*, *which called her self a Prophetess*: and that such Divines as these were the *Prophets of Baal*, the *Priests of Jezabel*, and these Doctrines the *Doctrines of Devils*. All which you might have done with a greater colour and shew of reason, than apply these names to our Priests. But you are favourable to one another, and wink at such Books as these, provided, the Authors be *Nonconformists*; and cannot (as you ignorantly speak) bow to *Baal*.

N. C. I am glad there are none of these Doctrines here in this *England*.

C. Those Books are here, and highly admired by such *sound Believers*, as take all for Gospel that some men say; but can find nothing of Christ among those that speak sense and make the Doctrine of Christ intelligible. Nay, I can find you Disciples of such Authors as these among your Preachers; who will sometimes tell you that *Christ will do all for you*; and then tell you presently that *something must be done by you*. Thus one of them introduces the Soul complaining, *That the Duggs of Divine love are full, but I cannot suck.* Answer, *Be of good Comfort, Christ will*

Sips of sweetness, or Consf. for weak Believers, by *John Durant*, 1662.

will not only open his Bosom, but thy Mouth. But I cannot fetch out the Milk that lies in his Breast; I am but weak. Answer, *Christ is sweet; and with his finger he will force out the Milk of Mercy into thy Mouth; if thou canst but open thy Mouth.* What need he have made an *if* of it, if Christ would open its mouth? and if he will do that and every thing else, why did he not make an end of the business in one word, and say, *All the Activity of Believers is to act to sin?* And so comfort the *believing Ewes, who are big with young in a sinful sense*, and say---------

N. C. We talkt a little while ago of some mens bellowing and braying, and now you are going to fall a bleating.

C. You are very pleasant. I hope then it will not offend you, to let you know that I was giving you the explication which this man makes of those words in *Isaiah* 40. 11. *I will gently lead those that are with young*, that is, saith he (according to the admirable way, now in fashion, of expounding the holy Writ) *Christ will be very kind to those Saints that step aside* (which is called *whoring* in Scripture) and deal gently with those who are big with young in a sinful sense; whom, I was going to tell you he comforts thus: *O ye sinning Ewes, who have been big with young, hath not he gone after you, and found you, and laid you upon his shoulders rejoycing* *? *It may be thou hast been wandring like* Dinah *from thy fathers house, & art big with young, and afraid to go home. But fear not; go and try; he will not* Pag. 102, 103.

* Pag. 114. The very Phrase of Mr. *Hooker*. Though thou canst not find the way to heaven, yet he will find thee, &c. and lay thy Soul upon his shoulders, i. e. upon the Riches of the freeness of his Grace, p. 149, 150.

cast you out of doors. Though you come with big bellies (to keep to the Metaphor) he will deal gently with thee, though with young. p. 119.

N. C. We have followed these *Ewes*, or *Goats*, or what you do please to call them, too far.

C. It's true. But at first I intended only to tell you, how he describes weak believers: *Who have, as Divines say, the Faith of Adherence; they will stick to Christ as theirs; but they want a faith of Evidence, they cannot see themselves to be his.* p. 18.

N. C. These Divines speak Nonsense.

C. Judg then in what uncertainty the Disciples of these Divines live, who never tell them plainly *what Faith is.* And what a strange blindness they labour with, who cannot see (as they speak) that they are Christ's; though they perswade themselves that he is theirs. Nor do I see what satisfaction they are like to receive in particular cases, any more than in this, the greatest of all. Your Doctrine seems to me to be so obscure, that it's hard to come to any solid setlement or peace of mind. One of your Rules, for instance, is that we must have a warrant from the word of God for every thing we do: If there be neither Precept nor Practise that we can find there to justifie an action we intend, it must not be done. This without doubt hath wofully insnared your peoples Consciences, and is one great reason they are so full of fears and scruples: They have been taught not to rely upon impartial Reason, but to seek still for a place of holy Scripture to be their guide and warrant. So Mr. *W. Bradshaw* (a famous Divine, whose name I know you reverence) confessed to Mr. *Gataker*; *that he was often troubled to satisfy some in their Cases propounded to him, though he gave them never*

Defence of his Book of Lots against Mr. *Balmford.*

never so good reason for his Resolutions, because they would not therewith be satisfied, unless he could produce some place in Scripture for every particular "Thus infinite per-
" plexities, doubts, and scrupulosities must needs arise
" in mens minds (as Mr. *R. Hooker* well expresses it) and
" stops and rubs without any end be cast into the
" course of mens lives concerning their ordinary and
" civil affairs, if the light of Reason shall be suppres-
" sed; and men shall be constrain'd, burn it never so
" clearly, not to proceed by it in ought they are to
" do, till they have had solemn access, first to the
" written Word, and fetch'd light from some particu-
" lar sentence in it, for the farther confirmation of
" them therein. And thus I may add, the Scripture came to be basely wrested and bended from its proper sense and meaning, to serve their particular occasions. And, in their great Ignorance, they went away better satisfied with a fanciful and impertinent application of it to their present business; than if the soundest Reason in the world had been offered to them. Only, this in time was the mischief of it, that by this means they found a Way to justify unlawful Actions, and supported their Confidence in those wayes, against the most evident Reason. But it's possible you will not regard what I say, nor Mr. *R. Hooker* neither, being one of those you call blind and superstitious writers. Let me send you therefore to Mr. *Calvin*, who tells you that if you understand not your Liberty about things in themselves indifferent, *there will be no quiet in your Consciences, no end of Superstitions.* Many indeed think, saith he, that *we are fond to move disputation about the free eating of flesh, about the free use of dayes, and garments, and such other small trifles, as they think them: But there is more weight in them than is commonly thought. For when Consciences have once cast themselves into the*

snare,

ſnare, they enter into a long and cumberſome way, from whence they can afterward find no eaſie way to get out.

Inſtit. L. 3. cap. 16. Sect. 7.

"If a man begin to doubt, for inſtance, "whether he may uſe linnen Sheets, "Shirts, Handkerchiefs and Napkins; "neither will he be out of doubt whe- "ther he may uſe thoſe of Hemp, and after that "of coarſer ſtuff, Nay, he will begin to weigh "with himſelf whether he cannot ſup without Nap- "kins, and be without Handkerchiefs. If he think "dainty meat to be unlawful, at length he ſhall not "with quietneſs before the Lord eat either Brown- "bread, or Common meats, when he remembers "that he may yet ſuſtain his body with baſer food. "If he doubt of *pleaſant* Wine, afterward he will "not drink even that which is *dead*, with peace of "Conſcience; laſt of all, he will not be ſo bold to "touch ſweeter and cleaner water than other. Fi- "nally, at the length he will come to this point, to "think it unlawful (as the common ſaying is) to "tread upon a ſtraw lying a croſs. For the Queſtion "is not light and ſmall, being no leſs than this; "whether God will have us do this or that, whoſe "Will ought to guide all our Counſels and Acti- "ons.

N. C. I know none that are troubled with ſuch idle ſcruples as theſe.

C. That may proceed from the dulneſs and ſhort- neſs of their thoughts, which never let them ſee in- to what endleſs Labyrinths their principles will lead them. I am ſure ſuch rules as theſe have been ſo im- prov'd by your Miniſters, that in an ignorant zeal, they deny you your lawful Liberties, and lay upon you unneceſſary Reſtraints. And on the other ſide intice you to hear controverſies and all manner of Doctrines;

Doctrines; saying, that no part of the Counsel of God must be suppressed, and conceiving the People would be defrauded, if they were not admitted to these disputations. They make no difference, as my Lord *Bacon* * observed long ago, between Milk and Strong-meat, and, to speak again in his words (which now come to my mind) what I said before in my own; they seek to prove every thing by express Scripture, or else imagine it is not to be allow'd, and then that constrains them to wrest it, and make conceited inferences and forced allusions. And as for *preaching* it hath been in a manner made necessary to sanctifie every Ordinance; which is another very ignorant Conceit. There are many have thought, saith he, that it is almost of the Essence of the Sacrament of the Lords Supper, to have a Sermon before it. This hath brought *Liturgies*, and *forms* of Divine Service into contempt; and made those to be despised who had not the faculty of constant preaching. As for those that could not preach at all, they have been alwayes reproached by you in so strange a manner, that it hath been another occasion of corrupting our Religion, and bringing the holy Ordinance of God into contempt.

* Wise and moderate Discourse of Church affairs, printed, 1641. since published in his Resuscitatio. 1657.

N.C. It's impossible; you should rather say the quite contrary.

C. Hear me a little and then judg. These poor men were in a manner constrain'd by your rude clamours, to take upon them to expound the word of God, though very unable for it; and thereby exposed too early even Preaching it self to the laughter and scorn of those that had some *Wit* to discern, but

no

no *goodneſs* to pitty their Weakneſs. They were loth to hear themſelves called *Idol-Shepherds*, that had Mouths but could not ſpeak a word from God; and ſo rather than endure this reproach they entertain'd the people with their Gloſſes, Paraphraſes, and Diſcourſes, upon the holy Scripture; and called *all* the Word of the Lord, though never ſo abſurd and ſenſleſs. Silence I confeſs had better becom'd them, than ſtraining themſelves to ſpeak what they did not underſtand: but yet conſider how hard it was to reſiſt the temptation to open their Mouths as oft as they could; whereby at once they might both avoid the contempt and odious brand of a *dumb dog*; and alſo get a great reputation, with the Ignorant multitude, of an able, painful Miniſter of God's Word.

And as for thoſe who had ſome abilities to expound the Scriptures and exhort the People, they were called upon with ſo much earneſtneſs to *preach the Word in ſeaſon and out of ſeaſon*, that they knew not at laſt what to preach. They were forced to ſtep up into the Pulpit and make a *noiſe*, when they had little or *Nothing* to ſay. By which means the Holy Writings were applied according to their preſent fancy; and handled in a very careleſs and Superficial manner. A bold Face and a ready Tongue were fain to ſupply the place of good Reaſon and well digeſted Thoughts. *Loudneſs* (as Dr. *Corn. Burges* once told you) *was made to ſerve inſtead of matter*. For they found if they were but earneſt, the people accounted them very zealous preachers, *and imputed their want of matter to their wiſdom and deſire of edifying*: *Not to their want of ſtudy or ability*. And it was their cuſtome to ſay, *He preaches to the Conſcience*, *He ſtands not upon deep learning*: *He reproves ſin boldly*; and if it was other mens,

Fire of the Sanctuary uncovered p. 310.

mens, not theirs, so much the better. For the very truth is, the people do not love to hear nothing but their duty; or to hear it frequently repeated. And some taught them in time to call this *Legal-preaching*; Gospel Sermons were then to be *contrived*; nothing but Christ and free Grace to be *preached*. And because they grew weary even of hearing these so often over; there was a necessity to device Novelties, or else not preach so many Sermons. The last would by no means be admitted, and so the Scriptures were to be squeazed, new notions invented, delicate new phrases coyn'd, and indeed a new Religion made to please the people. Could it, for instance, have entred into the head of any man, from those words of *Isaiah* before mentioned, to talk of Believers being big with sin; and to make such observations as these, *that it is our Glory to be Christ's Ewes*; and that when a man is big with young, and cryes *O my belly, my belly*; here is a point of comfort, that Christ is sweet to such persons; could a man I say have ever thought of such things as these, but that he was to strain the words as far as ever fancy could stretch them; because he must have soon done with the Text, had he given only the proper sense of it; and the people have soon done with him, had he not sought out some new Inventions? They were at least to be courted with some sweet and indearing phrases, and called O *Blessed Ewes*, O *Believing Ewes*, and O *Believing Bees, that suck the honey of sin hatred, out of the Wormwood of sin acted*: And told, that Christ accounts their stammerings sweet: *Meih, Meih*, saith the little one, and the mother counts it *Musick*. And so no doubt do the people count this puleing sort of preaching. O he, is a *sweet man* sayes one, an *affectionate man* saith a second; a *melting preacher* saith a third; because he layes them to the Dugs of Christs Love, and bids

bids them ſuck, or but open their mouths and cry *Meih*; or if they cannot, aſſures them Chriſt will do it for them: Not conſidering all this while, that he entertains their fancy with the fulneſs and freeneſs of thoſe Breaſts, and leaves their thoughts hanging and admiring there, meerly becauſe he is dry and empty himſelf, and hath nothing elſe to ſay.

N. C. O Sir, we find that they are never drawn dry.

C. You muſt ſay ſo, who can fancy you drink up rivers when they give you but a ſip: and ſee with much ſatisfaction *ſome Sips of Chriſt ſtreaming through a poor creature.* And truly, as long as there are *Streams* and *Beams*, your Poets will never want rhymes, nor theſe Preachers ſtand in need of Reaſon. For *Beaming* and *Streaming* will do the buſineſs at any time, and make them paſs for extraordinary men: Eſpecially if they have the confidence to ſay as this man doth, *that Chriſts ſpirit brought that Text* (Iſaiah 40. 11.) *to his hand*, and that his ſoul hath taſted ſome ſweetneſs by what *Chriſt gave in* upon that ſubject. For ſo you muſt believe, if you will be kind and ſweet as he is, that the *Holy Ghoſt hath made him overſeer of the flock of God*, and bid him *feed his Lambs*, and that *Chriſt gave in to him* this ſenſe of the prophets words, that he will be *ſweet to his believing Ewes, when they are big with Sin.* And indeed it is craftily done to intitle *Chriſt* to their Dotages, for were it not for that, there are ſcarce any ſo ſtupid that would not deſpiſe them. But conſider then how modeſt theſe men are; who had rather Chriſt and his bleſſed Spirit ſhould bear the reproach of being Authors of ſuch abſurd Gloſſes and ignorant Comments; than honeſtly acknowledg that they are the fruit of their own,

Epiſt. to the Reader.

Fancies

Fancies; which would ſoon be drain'd, if they did not ſupply them with ſuch Inventions.

N. C. There's no danger of that; for they are very *full men*, as you have often heard me ſay.

C. So they are: very *full* of impertinent allegations of the holy Scripture, of tautologies, abſurd reſemblances, childiſh fancies, and falſe reaſonings: and yet withall very full of Confidence and ſelf-Conceit, which, to ſay the truth, you are all full of; a very few excepted.

N. C. You are full of wrath.

C. That's a part of your pride and ſelf-conceit, to call truth by the name of wrath, paſſion and bitterneſs. And to pretend withall that whoſoever ſpeaks any thing againſt you, is an enemy of God, unacquainted with Religion, a formal, ſuperſtitious, or moral man. But take it as you will, and think of me as you pleaſe, I ſay that, in my obſervation, there is ſcarce a dram of that virtue called *Modeſty* to be found, I will not ſay in *one*, but in a *whole* Country of you. You are generally *full* of your ſelves, highly conceited of your own underſtanding; impatient of contradiction, in ſo much that my *Lord Bacon* tells us he knew ſome of your way, *who thought it a tempting of God to hear or read what might be ſaid againſt them.* By which you may ſee this is no new humour, but runs in the very ſpirit of the party: who cannot think that any underſtand ſo much as themſelves of the things of God; and imagine the Spirit guides them which muſt not ſubmit to reaſon; and that no man hath any true Goodneſs in him, that is not one of them. Upon which account they ever ſuppoſed all men of whom they had any good thoughts, to be of their way in their hearts; nay, all other of any parts to be againſt them, meerly for the love of the World.

This

This I will evidently prove to have been, a long time, the humour, even of your eminent Professors; if it shall be contradicted. And it is the cause I believe that they complain so heavily if any man reprove any of them: as if there could never be found even in good men, something worthy of Reproof, or as if that which we reprove in them, were an undoubted part of their goodness. But they will take the liberty, not only to *reprove*, but to *rail* upon us, as much as they please: & say, when they have done, as Mr. *Saltmarsh* did to the Assembly, *I hope you will pardon me, if zeal for the truth make me see another's faults sooner than my own.* Nay, the ordinary people among you have not the least respect to any of our Minister's understanding and skill, not to say his Office and Calling: but, as I told you before, will talk and dispute with him, and after that reprove and censure him as if they were not only his *fellows* but his *judges*. Whereas the very same men would take it extreamly ill, should any Minister take upon him to controll or but direct them in matters of their Trade, to which they have served an Apprenticeship: though far more easie to understand in a short time, than the Holy Scriptures in many years. Proud saucy Spirits! who undertake to teach those of whom they should learn: and slight, nay sit in judgment on those, to whom they ought to give great honour; and to whose judgment in many cases they should quietly submit.

Epistle Dedicat. before his Book against Mr. Fuller.

It was long since the zealous complaint of a holy man (saith *C. Burges*) that men could no sooner get up their names in the world, and be able readily and confidently to muster up a few places

Fire of the Sanct. uncovered p. 68.

places of holy Scripture nothing to the purpose, but they thought themselves sufficient to encounter *Moses* himself, setting upon him as furiously as *Dathan* and *Abiram* ever did. Happy were this Age, had it none of them. To whom it is in vain to say any thing, but to them whom *moderation* hath yet some hand over; I say this of the same ancient Father; "Their *contumacy* I beseech you, let us flie; their "*madness* let us abhorr, lest we perish with them in the "same vengeance.

N. C. I confess I know some of this spirit; but you grant there are others of more Moderation, that are *eminent* for their Piety and all other things, who do not forget that they are men.

C. Our eares are almost deafned sometimes (as Mr. *Rathband*, one whom you valued, saith in another case) with the praise of some of *these mens eminent Learning*, *Piety*, *Sincerity*, *Zeal*, &c. "And truly I believe "several of them are learned men, and such as are "modest, meek, humble, peaceable, and I judg them "sincere. But there are great numbers joyn'd with "them, who would be thought the *most eminent* be- "cause most active in that way; who under colour of "zeal of Gods glory, hatred of sin, desire of serving "God in sincerity; are thrust by an evil Spirit that "hath deceived them, into pride, self love, rashness, "unnatural affection, uncharitable surmises, and most "unchristian judgment of their Brethren.

N. C. Methinks you judg, and that very hardly, of others.

C. See your *partiality*, and that fond Affection you have to your selves, and one to another. Those are none of my words, but were long ago spoken by several Ministers of yours (who had some scruples indeed about Ceremonies, yet never left our Church)

against those that separated from it *then*, as you do *now*. Is not this to reject that very thing, when it comes out of our mouths, which you readily receive when you hear it from one of your own?

But as to the business of *Judging others*, since you mention it and it is so much talkt of, I openly declare, that I *judg* no man in things indifferent; as you are wont to do, and as the *Jews* judged the *Gentiles*, and St. *Paul* himself. But it is not indifferent whether a man be humble, modest and peaceable or no. Such I may censure, who, for instance, are disobedient to Authority and despise their Betters and Governors: And it is your great fault to censure even those that are obedient, and in things which they profess to believe to be indifferent. Is it like good Christians think you, to call those *Superstitious*, *Will-worshippers*, *Complices of the Beast*, who declare they do not believe any *Ceremony* they use, to be any part of *Divine Worship*, nor necessary circumstances of it; but that they may be altered by Authority, to which they are bound to yield Obedience: And in the mean time to cry out on those who reprove you for down-right Opposition to Authority, for clamour, evil-speaking, apparent pride, and such like things; which the Laws of Christ judg and condemn, and tell us are *manifest fruits of the flesh*? You cannot think so (sure), unless your understandings be so strangely blinded by the love of your selves, that the clearest Truth cannot enter, if it shew you your errors. Indeed if a man merely omits to do those things that are commanded; but is not unruly, cross, clamorous, an opposer of Laws, a maker of Parties, and separate Congregations, nor in any other behaviour unchristian; I think, I ought to leave him to be judged by *Christ*, who searches the se-

secrets of mens hearts, and who only can tell whether it be Weakness of understanding, Interest, Humour, Love of reputation, and such like Reasons that keep him from obeying Laws; or pure Conscience and invincible Ignorance. But if he be turbulent, a railer or reviler, a slighter of human Laws and a Blasphemer of Dignities; if he be one, that makes *Divisions* and *Offences*, *i. e. Schisms* in the Church; not I, but the Apostle judges such a man, *not to be a servant of the Lord Jesus Christ, but of his own belly*. Which that he may provide for, he gives *good words*, flatters the rich and the great, and is very compliant with all that he hopes to win to be his followers and friends: And he uses also *fair speeches* (or as Mr. *Tyndals* translation hath it, *sweet preathing*) he praises and commends those that follow him, he supposes them to be the people of God, and pretious ones; he extenuates their faults and magnifies their good deeds; and so deceives the heart of the *Innocents* (as Mr. *Tyndal* reads it) or, of the *simple* people: Read the place in *Rom.* 16. 16, 17. where the Apostle not merely bids, but beseeches them to *mark* or *observe* such men as these, and tells you for what end; that *they might avoid them*. But how is that possible, unless we *judg* that they are unfit persons for our company, and that walk not according to the rule of the Gospel?

N. C. But you should *judg* then only for your self; and labour to hide and conceal the faults or errors of your Brethren, *For Love covers a multitude of Sins*.

C. "Love is to cover what sins may be covered; "but some *cannot* be hid they are so publickly committed; and Others *may* not be hid though they "could; because the concealment of them will do

"hurt to themſelves and others; to the publick and "the private Wealth. In which caſe, it were both a- "gainſt Piety, Charity, and Prudence to conceal them. "And to that paſs are things now come among us, "that in both reſpects I think your courſes are not to "be covered. *Firſt*, they cannot; at leaſt in great part, "being long ſince made publick to the world, and "daily are more and more, by your own printing, "preaching, and private inſtilling them into others. "*Secondly*, they may not if they could, ſeeing by "forbearance all this while, they have fretted like a "*Gangrene* into the Bowels both of City and Coun- "try: And I fear we have kept their Counſels ſo long, "that many of them are already paſt cure, and we "almoſt remedileſs in our rents ten- "ding unto Ruin. Nay, do not frown, as if I were too ſharp and ſe- vere: They are not my words, but ſome of your own againſt the *Independent Brethren*, and may with as much, or more, juſtice be now applied to you all.

Narration of ſome Church Courſes in New England by W.R. p. 51.

N. C. I think there are other courſes more danger- ous than thoſe, that ought to be lookt after. *Pro- phaneneſs*, I mean, is the great thing which both you and we ought to ſet our ſelves againſt; and that, I muſt tell you, abounds more among you than any where elſe.

C. I cannot tell ----

N. C. What cannot you tell? Whether *prophane- neſs* ſhould be oppoſed by both with the greateſt Vi- gour?

C. Be not ſo fierce. *Firſt*, I cannot tell whether Prophaneneſs abound more now, than it did in the days when you reigned. I told you the laſt time what

the

the *Assembly* told the *Parliament* of the sudden growth of wickedness since they began to sit. And I am sure it was not checkt in the following years; but the *seasonable exhortation* of the greatest part of the *London Ministers* complained no longer ago than 1660. of the great Wickedness broken loose among us; (which it seems was chained and bound up while the Bishops governed) and, as a great instance of it, tell us in the conclusion of that sad Lamentation, that *some (as we are credibly inform'd) are grown to that height of wickedness as to worship the Devil himself*, p. 10. And then, *secondly*, I cannot tell whether the Wickedness that hath so much abounded beyond that in Elder days, be not in great part to be imputed to your selves: For all the time you declaimed against the Ignorance and blindness of the people, you cast many fearful stumbling-blocks before them (as an honest *Suffolk-man* told you some years agone) while they could not but see or hear your scornful censuring and condemning others; greedy panting after and gasping at the Riches, Honors, and Preferments of this World; fraudulent circumventing and over-reaching your Neighbours; cruel revenge upon those you judged your Enemies when you had power; bitter quarrelling and contending one against another: and yet notwithstanding all those sins, which might have justly caused you to lye in the Dust, they saw you lifted up, boasting of the glorious times you had made, proudly appropriating to your selves the honourable name of Christians, Saints, and the godly Party. Nay, the people were not so blind but they could see how you measured the *Saint-ship* of your selves and others, rather by some private opinions or small punctilio's

Mournfull Complaint to the Knights and Burgesses of that County, 1656.

punctilio's of worship, than by the great things of Faith, Righteousness, and Mercy. For they found some men whose profession of Christianity was attended with these, accounted no better than civil men; while others were cryed up for Saints and Godly, who were much deficient in them. Besides, your Ministers took no care to *Catechise* the youth in the Country: Nay, brought *that Ordinance* into such Contempt, that to this very day a man is not thought to do his *Duty*, who spends the afternoons of the Lords day, in that *instruction*. They heard nothing but *Orations* in the Pulpit morning and evening, and those (God knows) very sorry ones in most places. As for *the Sacrament of the Lords Supper*, a great many honest-hearted people were frighted from it. You made such lofty Rails (as he observes) about the Table, that few or none of the poor people could come at it: As if you thought it a matter of great piety to confine the Members of Christs Body to a little room, and cause his Death and Passion to be known and remembred only by a few: As if it were an honour to Christ and an advantage to the world, that his name and memorial should perish from the hearts and mouths of a great part of the people professing his Name, and ingaged in Covenant to him. Nay, in many places, they never saw it administred to any at all, for many years: Your Ministers chusing rather to deprive themselves and others of whom they had a good opinion, of this *Heavenly Banquet*, than afford it to many well-meaning, though no talking people. And so while they complained of their living in known sins; they themselves lived many years in a notorious omission of this Duty. Sometimes indeed they would invite men to this feast; but then by their preaching they hindred and discourag'd the most

if not all in a Country-congregation; as if they were too forward to acknowledg the benefits of Christ, and keep up his remembrance. In short, many of them accounted the people no better than *Heathens*, and upon that score would not baptize their children; and thereby indeavoured to make them so, and quite thrust them out of the flock of Christ. O that you would all search your hearts (as that honest man said) to find out the true root of this *Spirit of Separation*, and observe narrowly whether under other specious pretences or with some pious intentions, there were not a bitter root of pride and haughtiness, causing you to affect singularity, and desire to appear alone to the view of men; thinking it below your worth to be found in Communion with those, whom in opinion you have laid so much below your selves.

But let that be as it will; *Thirdly*, I cannot readily tell which are worse, the *Publicans* and *Harlots*, or the *Scribes* and *Pharisees*. This I know, that there have a long time been a great many of the last, who justified themselves and lookt upon all others as abominable. Dr. *Burges* * I remember tells us with a great confidence, that *those who kept heretofore such a frantick coyle about ceremonies, and thought they never took their level right, but when at every bolt they shot, they struck a Bishops cap sheire off his head; were more fantastical, Ignorant, Proud, self-willed, negligent and deceitful in their particular callings, than many whom they despised, and condemn'd to hell for Carnal men: As any observing Eye might easily discern.* Now what to think of these men in compare with the other, let honest *Martin Bucer* tell you, who was one of the first Reformers, and whose name I know you cannot but reverence as well as I, on many accounts.

* Fire of the Sanct. uncov. an. 1625. in the preface.

N. C. How do you know what *Martin Bucer* saith?

C. I understand a little Latin; and besides I have seen the latter part of his Comments on the Prophet *Zephaniah* translated into our tongue; where he tells us, towards the Conclusion, "That there were some "among them under a pernicious Mistake, abhorring "only these *gross things*, to wear brave clothes, to fare "deliciously, to drink and swill, to whore, to heap up "riches carefully, to be Usurers and others of the like "kind; but in the mean time, Arrogance, rathdious "disdain of their Brethren, to languish about trivo- "lous questions, factions, reproach of God's Word, "slanders against his Ministers, easily to believe lies, "and being rashly believed or (or perhaps by an evil "suspition suggested) to spread and scatter them a- "broad; *these* and such like things, saith he, pass with "them sometimes for *Virtues*. Nay, they think them- "selves *thrice Holy*, while they walk about with a stoi- "cal Superciliousness, bended Brows and sad Counte- "nance; while they wear mean clothes, and rattle all "mortals in the ear, not so much with grave Words "as with claps of Thunder; crying out, that *all is* "*naught and wicked*. That which I have experience "of, as he goes on, and have good assurance of its "truth by certain observation, why should not I testi- "fie to the Glory of Christ and the Admonition of the "Brethren? Of those who abound so much in accu- "sing the vices of others, whom every Garment that "is a little more neat, every little Entertainment that "is more plentiful, every Word that is more merry "and pleasant doth much offend, that are always "complaining concerning the want of Excommuni- "cation; I have found very few (that I may not say "none) who do not labour with remarkable conceit

"of

" of themselves, insufferable contempt of their Bre-
" thren, incredible impatience of any neglect of them,
" and sometime with other more grievous Evils. *Be-*
" *sides that they are in a manner alway addicted to new and*
" *strange Opinions; which tend only to Schisms and nothing*
" *to Edification. Now Heresie is a fruit of the flesh, and doth*
" *far more mischief than all Drinkings, Whorings, or A-*
" *dulteries.* On the other side, among those persons
" whom they detest no less than *Heathens* because of a
" life more remiss, and the riches of the World, and a
" certain splendor or bravery; I have found very ma-
" ny who as they acknowledg themselves obnoxious
" to *sin*, so they think of themselves most *humbly*, and
" of their Neighbours most *Benignly*; they are very can-
" did in their Thoughts and equal in their Judgments
" concerning others; always accounting themselves
" the worst, *&c.* And when the Cross that they have
" deserved lies upon them; nothing is more patient
" than they; none hazard themselves more for the
" Lord. These things I have certain knowledg of, and
" why may I not declare them to his Glory? And I
" call him to witness, that in speaking this, I mean no-
" thing less than to set any brand on a more severe
" mortification of the flesh, and renouncing of worldly
" things; or to incourage those that live remily, or
" indulge any delire of the flesh: No, I pray the Lord
" that he would give me and all his chosen grace, to
" use still more sparingly, the things of the body, our
" selves, that we may impart them more liberally to
" the Poor. May we have grace also, so to observe our
" Tongues that even a little *Idle word* do not escape us,
" but all that is ours may be directed to Profit and
" Edification. I have written these things and an-
" nexed them to my Comments (God knows) for no
" other cause, but that I might admonish the *Brethren*

who

"who have the grace to live frugally and severely,
"and to be free from outward Offences; *first* of all,
"diligently to watch the Devil lest he infest them
"with inward ones: and while he permits them to
"avoid those external Vanities and Delicacies, he
"bring them in love with inward *and far more mis-*
"*chievous Evils*; that is, to please themselves, and to
"delight themselves in the condemning of others;
"and then to sport themselves, and play the wantons
"idlely in novelty of opinions; from whence break
"forth openly, Grudgings and Hatreds; then Facti-
"ons, Sects and unspeakable Scandals in the Church.
That which follows I shall omit, as not being so much to my present purpose (though otherwayes worthy of your notice) which was to shew what opinion wise and holy men have had of that Spirit, which now rules in you: and so conclude what we are to direct our zeal most against, and assault with the greatest vehemence. For your part; it is manifest you oppose *Conformity* with might and main; and study by all means to keep up the *Separation*: as for Us; it is your desire we would set our selves wholly against *Prophaneness*, and let you alone. But we cannot thus abandon our selves, and throw off all care what becomes of our Church. We hate prophaneness and are resolved to oppose it; but we hate Pride and self-conceit and faction and Separation, and we are resolved to beat down these too. And I must tell you withall, that our Blessed Saviour was more frequent and more severe in his reproofs of the *Scribes* and *Pharisees* (how like you and those of Mr *Bucers* time are to them, let the impartial judg) than he was of the *Publicans* and *Sinners*. And, whatsoever you think now, heretofore I am sure your Ministers granted thus much, that *the Devil Gain's more by*

Schisms, than by coldness in Religion; and that he had rather draw men from their first love to a fiery and indiscreet Zeal, than to lukewarmness and indifference. For *first*, hereby he *staggers many others* who were well setled, and makes them children again in understanding, and turns them about with every wind of Doctrine; and *secondly* he *deprives those men of the happy means of recovery, which they might have easily enjoyed, had they remained in the fellowship of the Church.* And would to God you would once more sadly consider, whether those many revolts that since the first separation have been made from your *gathered Congregations*, to monstrous Opinions and filthy Practices, have not been a just Punishment of you, for your too high Valuation of your selves and uncharitable separation from us. What construction you make of such things we know not (they are the words of the *Honest man* I mention'd before) but to us that are more Ignorant it seems very strange, that, whereas you fished with so great a Mash that scarce one of a hundred was taken by you and admitted into your Churches; out of this hundreth part of yours, more should be found revolting to absurd, foolish, nay pernicious Opinions, than of the Ninety nine parts you left behind. It ought in my poor opinion to put you into a just suspition, and serious re-examination of that way, from which there is so easie a transition to so many dreadful delusions, and through which so many have already passed over unto the enemy.

Confut. of the Separat. agreed upon by many Ministers and published by Mr. *Rathband* 1644.

Mournful Complaint.

N. C. Let those examine who are most concern'd in it. My mind is full of something else.

C. What's that?

N. C. You

N. C. You have repeated so often the *Schism* (as you call it) or *Separation* that is made from your Church; that I perceive it is the great thing that sticks in your stomack, and which angers and frets you so much. And indeed Mr. *Bridge* told us it would do so, in one of those Sermons you mention so oft. *The Saints and people of God,* saith he, *they withdraw from the men of the World, and do separate from them. Now when we withdraw from men and from their worship, we condemn their Worship; and the men of the world do not love to be condemned. To separate from them and from their Worship, this they cannot bear. The Saints do separate from them, and therefore there is such a deal of anger and wrath in their hearts against them.*

Seal. Truths Sermon 6. p. 166.

C. Alas! Good man; Doth he think we have such an opinion of him and his Saints, as they have of *themselves?* He flatters himself too much. It is one thing to *imitate* the Saints, and another thing to *counterfeit* them. He shall never perswade me that quick-silver is better than gold; and that turbulent and affrighted Imagination can be a surer guide either in the choice or exercise of our Religion, than a calm Reason, and a fixed well-resolved Judgment. Let him call himself and his party *Saints* a thousand times, or as oft as he breathes; it shall never move me at all, nor shall I think the worse, but the better, of my self for being none of them. Let him pride himself in new devices, of a different worship for the Saints and the rest of the world, I am very well contented, if they will but *withdraw themselves* far enough from us, and let us be out of the hearing of their Gibberish. Let him lead them to the *Indies* if he please, and be *separated* from us by the wide Ocean; it will be a great satisfaction to enjoy our worship quiet-

quietly * to our ſelves. Or rather let him retire into his Cloſet, and think no company in the world pure enough for him but his Books, and no Books but his own; his preciſeneſs, I aſſure him, ſhall never trouble me at all. And I ſuppoſe I may paſs my word for our whole Church, that they will not complain for want of his company; nor think it any diſgrace to our Worſhip that ſuch do not like it, or perhaps abhor it; nor any ſhame to themſelves that they will have no Communion with us. There were alwayes people of *a moroſe and ſowr humour* whom nothing can pleaſe; no not what they do themſelves, when once it pleaſes others too. They muſt be of a contrary Opinion to the whole race of mankind: And hate ſome things, only becauſe others love them. And therefore if they not only *withdraw* themſelves from us, but alſo *ſlight us* and ſet us at naught; the concern is not ſo great, as to require my care. Let them call us *the World*, and if they pleaſe, *the Dogs* that are without the Holy City; I value it no more than the barkings of an angry Cur: Though in his vain conceit of himſelf and party, he imagines we lay their diſreſpect to us mightily to heart. For this you know is another cauſe which he is pleaſed to aſſign, why the men of the world are angry with them. *The Saints and people of God do not regard the men of the World; and the men of the World they think ſo. Now for high and lofty men to be ſlighted and not regarded, this makes them angry.* For which he cites

* Yet you muſt not hope for this; For they muſt ſtay to power forth the Vials, which next to the Separating from us, is the thing that provokes the Antichriſtian party. For they are to torment the men of the world, and make them gnaſh their teeth, and bite their tongues for pain. As he tells you afterward. pag. 179.

cites *Dan* 3. and then repeats it. *They cannot bear this, that they should not be regarded; high and great men, that they should not be regarded: and therefore no wonder there is such a great deal of wrath and anger in their hearts against the people of God.* But let him repeat it as oft as he will; tell him from me, that it moves us not at all to want their regard; for we do not think our selves honoured by their Esteem and Respect. It is rather a reproach than an honour to be commended and praised by such mouths, as value a composed countenance and a Sett of phrases; more than the most composed and regular life, and the best sense in the world. Let them slight us therefore so much, if they list, as not to move their Hat, or give us the time of the day, or turn their face another way when they chance to meet us; it is all one, we shall have never the worse opinion of our selves or of our Worship. We do not think them so able to judg of true worth, or to discern between true and false, good and bad, as to concern our selves about their Opinion: these being almost the same thing now a-days, and though all undertake to judg, yet few know the difference. We have something else also to support us than their favourable opinion of us; and that is, a sincere care with unbiassed affections to search after the Will of God; and a readiness to receive and do it, whensoever we know it. Let him bring us Reasons in stead of confident assertions, and see if we will not studiously consider them; and if they be good, yield to them. He spoke admirably who said, that *our Reason ought to yeild obedience to nothing but Reason*: and that *Authority is a yoke which none but God hath a right to impose upon our judgments.* If God say it, that's reason enough: but we shall never be perswaded that they only

only hear or understand what he sayes. Let them talk as if they had not only slept in our Saviour's Bosom (as *a Gentleman* I remember sometime said) but even watch't in his heart and soul, and as if there were none of his intentions hid from their knowledg: They will never gain the greater credit with us, unless we see more than words and confidence. No, though they should not only contemn and scorn us as altogether ignorant in the things of God, but pronounce Anathema's and Curses against us as the limbs of the Apocalyptick Beast; Heaven we know laughs them to scorn, and we shall smile at their ridiculous presumption. The *Wolves* we know will never be reconciled with the *Shepherds flock*; and when we have done all that we can, there will be an Envious and Malitious Generation, who like the Rats and other imperfect Creatures (which it is possible were bred in the Ark it self) will still be gnawing the reputation, even of the best Church in the World. Every thing under Heaven is abused; yea, and what Heaven it self hath spoken is not safe from Injury and Violence; and therefore why should we look to have a general respect, or be cast down or angry either at the neglect of these men, or, if they please, their Contempt and Reproach?

N. C. You say you are not angry, but methinks you are in a great heat.

C. Not at their slighting us, I assure you.

N. C. What then?

C. I told you, that I professed a just indignation at some things; & more particularly to see the Scripture so wretchedly abused & wrested, even in this very case, to justify their *Separation and with-drawing from us.*

N. C. You mean, I believe, that to the *Corinthians*, cited by Mr. *Bridge*. *Come out from among them, and*

be

2 Pag. 166. *be ye ſeparate, touch no unclean thing.* 2 Cor. 6. 17.

C. Yes.

N. C. And doth it not require us to have no Communion with the wicked, of which your Congregations we think are full?

C. But do you think then we are all *Pagans* and *Infidels*; *i. e.* ſuch people as do not ſo much as acknowledg Jeſus Chriſt to be the Lord?

N. C. God forbid.

C. Then you apply thoſe words impertinently to us (as you do the reſt of the Scriptures) who are nothing like thoſe, from whom the Apoſtle would have the *Corinthians* withdraw. It is an exceeding great ſhame that you have been ſo long turning over the Bible, and talking of the word of God; and yet not underſtand ſo plain a thing as this. You ſeem to me to be like thoſe the Apoſtle ſpeaks of in another Epiſtle; *who are ever learning, but never come to the knowledg of the Truth.* Nay, you are like little children that tear and rend their Book into little ſcraps; or like thoſe imperfect creatures, I ſpoke of before; you nibble at a bit of the Scripture, and inſtantly ſtart away, and leave all the reſt. Could you not have caſt your eye back but to the 14. *verſe*? There you might have ſeen who they are the Apoſtle ſpeaks of. *Be ye not unequally yoked together with Infidels*, ſaith he, *i. e.* Either do not marry an infidel, or do not joyn with them in any of their rites belonging to their Idolatrous ſervice. Be not at their Idol feaſts; the thing he admoniſht them of in the former Epiſtle, and touches upon here again (as ſome think) leſt they ſhould not be cautious enough in this particular. For the Apoſtle having told them an *Idol was nothing*, they might hold theſe feſtival entertainments

tainments to be indifferent things, and so when their kinsfolk, or friends invited them, not deny that Civility, to accompany them to their Temples. Stay, says the Apostle, consider what you do. *What fellowship hath righteousness with unrighteousness*, &c. these things are as contrary as Light and Darkness, you cannot partake of the Table of the Lord and the Table of Devils too; as he told them in his first letter. And then he renews his Exhortation, *Come out from among them, and be ye separate* (from those Idolatrous Infidels) *touch no unclean thing*; meddle not with their Idolatrous services, nor any of their wicked ways. You would be more assured that this is the sense, if you would but turn to the place from whence these words are cited (as the Margin directs you) *Isa.* 52. 11. where the Prophet bids not the more holy sort of *Jews* to separate from their prophane Brethren; but the whole Body of the *Jews* to flye out of *Babylon*; as any body may see that reads the place: And therefore they cannot be urged without a notorious force to prove such a separation as you are in, of one part of a society professing belief in Christ, and baptized into his name, and renouncing all Idols whatsoever; from the other. And so Mr. *Geree* I remember, a discreet Presbyterian, confessed, and explained the words to the same purpose that I do. And so did a noted person long before him * and far more largely, in his dispute against the *Brownists*. For I must tell you, those old *Separatists*, condemned by all honest *Nonconformists* in former times, sought to justifie their Schism, from the Church of Christ from this very place: and the very truth is, so did the Ancient *Donatists*. Who,

* Ann. 1610. Mr. Rich. Bernard plain evidence p. 140, 141, &c.

to make a fair shew for their fearful Schism, cryed out just as you do now, *Come out from among them, touch no unclean thing: Depart, depart: Separate your selves. Have no fellowship with the unfruitful works of darkness. Be not partakers of other mens sins: What hath the Chaff to do with the Wheat?* which are the very words now Ignorantly imployed by your Party against us; with as little knowledg of their sense and meaning, as of their being the rotten Tools wherewith those Schismaticks sought to overthrow the whole Church.

N.C. How come you by more knowledg than oth r so in this matter? Can you tell what the *Donatists* said?

C. Yes, without reading St. *Austin.* For I can believe an old English Divine who lived above half an Age since, that acquainted me with this; and shewed withall that those proud people had the same answer to this place from that Father, which I have now given you. These words, saith he, *They understanding carnally, have cut themselves into so many divisions, into little bits; in this* Africa *alone. For they do not understand that no man is joyned with Infidels, but he that commits the sins of Pagans, or else doth favour those that do such things, &c. And who hath fellowship with darkness, but he that by the darkness of his consent, forsaking Christ, doth follow Belial? Who puts his part with Infidels, but he which is partaker of that Infidelity? For that way he ceaseth to be the Temple of God; neither otherways doth he joyn himself to Idols.*

Mr. G. Gyffard plain Declaration that our Brownists are full Donatists. p. 19. An. 1599.

N. C. I am convinced of this. But may we not gather by proportion, that we ought to separate from the wicked sort of Christians though it be not here intended?

C. Hea

C. Hear what Mr. *John Geree* answers to this. *No. All that can be inferred is, that we should avoid needless familiarity with the wicked, and all society in sin; To keep them from the Sacrament if we can. But if it be not in our Power, not to omit the Sacrament, because they partake of it.* In which he followed the resolution of St. *Austin* who immediately after the words before mentioned, adds these as my Author tells me; *And they which are the Temples of the living God, and in the midst of a crooked and perverse Generation appear as lights in the world, having the word of life; nothing doth infect them, which they tolerate for Unities sake; nor are they pent up in any straight, because God doth dwell in them and walk in them. And they depart in the mean time out of the evil, and are separate, at least, in heart; lest haply while they would separate by the sedition of Schism, they should rather be spiritually separated from the good, than corporally from the bad.* This old Divine also admonishes us very well out of the same. Father, that when the multitude of the Assemblies of the Church are free from that crime to which Excommunication is denounced, it is very healthful; and because so many avoid him, he will be stricken with fear, and healed through shame. But when the same sickness hath taken hold of very many, there remains nothing else to the good, but sorrow and bewailing; that so they may escape that destruction which is like to come on the multitude of the wicked. And in very deed, saith he, if the contagion of sinning hath invaded the multitude, the severe mercy of Divine discipline is necessary: but the counsel or enterprises of separation are both vain and pernicious, yea *sacrilegious*; because then they become both impious

Resolution of 10 Cases 1644.

B. 2. against Parmen. cap. 18.

impious and proud; and give more trouble to the good which are weak, than they correct the sturdy ones who are evil. And concluding this point, he gives this Advice; Let a man therefore with Mercy correct what he can; and that which he cannot, let him bear with patience: And with love let him mourn and lament, until He from above do either redress and amend; or else differr until the harvest to root out the tares, and to winnow out the chaff. And here he alledges the example of St. *Cyprian*, that holy Martyr, who had been Bishop of *Carthage*, and describes the multitude as full of gross sins, yea many of his fellow Bishops as spotted with very foul crimes; but yet he communicated with them (though not in their sins which he evermore reprehended, yet) in the Sacraments and holy Worship of God. Nay, he shews that our Saviour himself did not separate in Body from the *Pharisees* and *Saducees* and multitude of common people, but met with them at the Temple: And it is also plain, that the *African* Church in St. *Austin*'s dayes besides their evil manners, had some other blemishes which cannot be charged on ours; for by his own complaint it appears, there were such a multitude of Rites and Ceremonies then in use, that they were a very great burden, and the Church was oppressed and groaned under them. And therefore I think your preciseness in separating from us is more like the disdainful and proud Religion of the *Scribes* and *Pharisees*; than the humble and charitable purity of our blessed Saviour.

N.C. If you take these old Fathers for your Guides, they will lead you I now not whither. They held many strange Opinions.

C. I suppose you would separate from them too, if they were alive. But what think you of Mr. *Calvin*? He

He is a more modern Father, and you may think perhaps more inlightned; will you stand to his judgment?

N.C. Why? What says he?

C. He tells you, that, "Whereſoever the Goſpel "is purely preached and the Sacraments adminiſtred "according to the inſtitution of Chriſt, "there is the Church of God. And if Inſtit. Book 4. Cap. 1. Sect. 9. "the very multitude hath and doth "honour theſe; it deſerves without "doubt to be eſteemed and judged a Church; becauſe "it is certain that theſe things are not without fruit. "And if you look a litle further to the "next Section he repeats it again with Sect. 10. "much earneſtneſs. *There appears* (in "ſuch a multitude as he mentioned before) *neither* "*a deceitful nor doubtful face of a Church: Of which no* "*man may either deſpiſe the Authority, or refuſe the Ad-* "*monitions, or reſiſt the Counſels, or mock at the Cor-* "*rections; much leſs depart from it, break in ſunder the* "Unity *of it, and go unpuniſhed.* For the Lord ſo "highly eſteems the Communion of the Church that "he counts him for a Traiterous Runaway, and for-"ſaken of Religion, whoſoever ſhall ſtubbornly e-"ſtrange himſelf from any Chriſtian fellowſhip; So "that it be ſuch a one as hath a true Miniſtry of the "word and Sacraments. He ſo commends the "Churches Authority, That when it is violated, he "judges his own diminiſhed. Do you hear this?

N.C. Yes. But----

C. "To prevent all your exceptions, look further "into the 12. Sect. and there he will tell you that the "fellowſhip of ſuch a Church is never to be caſt off, "*though it ſwarm full of many faults.* Yea, and there may "be ſome faultineſs crept into it in the Admini-

"stration either of Doctrine or of the Sacraments, "yet it ought not to estrange us from the Communi- "on of it. For all the Articles be not of one sort: "And therefore we ought not rashly for every *light* "*dissention* forsake the Church, &c. But then, in "the next he tells you, that in bearing with the im- "perfections of life, our gentle tenderness ought to "go much further. And in the next but one, that "it is *one thing to shun the private company of a wicked* "*man; and another for hatred of such to forsake the Com-* "*munion of the whole Church*: Which is to be more rigorous than St. *Paul*. And *although this temptation to forsake the Church may by an indiscreet zeal of righteousness, enter into the thought of a good man; yet we shall find that too much precisenes grows rather out of Pride, Disdainfulness, and false Opinion of holiness; than of true holiness and true zeal thereof.* They that are bolder than others, and as it were the *Standart-bearers* to make any departing from the Church, for the most part do it upon no other cause, but their despising of all men, to boast themselves to be better than others. But I think I had best let the rest alone; lest you say I rail upon godliness (of which this Separation is now grown a great note) though in Mr. *Calvins* words.

Sect. 16.

N. C. We are not to mind what men say? Nor to have their persons in admiration.

C. No? Not what your own Ministers say? Sure their words are another Gospel with you, or else how come you so to misunderstand the old?

N. C. They are good men, and so we value what they say.

C. I'le shew you then that they have said the very same in behalf of our Form of Divine Service, that I

did

did the laſt time we talkt together: And that they condemn this *withdrawing* from us, which Mr. *Bridge* makes the mark of a *Saint*.

N. C. Pray let it alone: It will be too long.

C. Let me tell you thus much: That they told their Brethren of *New-England* heretofore, that *if we deny communion with ſuch a Church as ours, there hath been no Church theſe* 1400. *years with which a Chriſtian might lawfully joyn.* Nay, that *if ſuch ſcruples as are now in your heads may take place, it will be unlawful to hold communion with any Society under Heaven*: And that as for *making an Idol of the Common Prayer* (which by the way was a phraſe they themſelves made uſe of afterward) it might be as well ſaid, that *they made an Idol of their conceived Prayers*. And therefore what evil ſpirit is it that now poſſeſſes ſo many of your *Presbyterian Miniſters*, and hath driven them, as if they were out of their wits, from our Church, and their own Principles, and from all the Churches of Chriſt, that now are or ever were?

Letter of many Miniſters in Old England requeſting the judgment of their Brethren in New Engl. concerning 9. Poſitions 1637. with their Anſwer 1639. And the Reply 1640. Publiſhed afterward by Mr. *Simeon Aſh*, and Mr. *W. Rathband*, 1643.

N. C. Pray do not ſay ſo.

C. They have granted me that for 1400. years there never was any Church, with which we might hold Communion if not with ours: And I will prove that there hath been none for theſe 1668. years.

N. C. You are ſtrangely bold.

C. No bolder than Mr. *Calvin*; who will give you good ſatisfaction, if you read the Chapter to which I referred you, that the Church of the *Jewes* in our

Saviour's time, and the Apostolical Churches afterward, tolerated greater Vices in manners, and fouler Errors in Doctrine, than were in any Church from which in his days a separation was made. And I will shew you distinctly, either now or when you will require it, that those Churches planted and watered by the Apostles, had those Corruptions in *Doctrine*, *Worship*, *Manners*, *Discipline*, and *Government*, which cannot be pretended to be in ours: And yet there was no separation of some Members from the rest: Nay, the Apostles, notwithstanding all these, speak very well in general of some. They call them all *Believers* and *Saints*; And none knew then any other *Men of the World*, and *Unbelievers*, but *Pagans*; such as did not acknowledg *Jesus* to be the Lord.

N. C. I am loth to give you so great a trouble. But I pray answer me one Scripture which seems to be against this; when it saith, *The Apostles separated the Disciples*, Act. 19. 9.

C. Admirably argued! The Apostles, separated the Disciples from those that were not Disciples; and therefore we may separate Disciples from Disciples.

N. C. How say you?

C. The Apostles, I say, were sent to preach the Gospel and make Disciples to Christ, baptizing them into his Name who believed on him. Those who would make profession of Christ they gathered into a new Church from among the *Jewes* and *Pagans* who disown'd him. And accordingly here in this City having won some to believe, and made them Christs Disciples, they separated them from the rest of the *Jewish Synagogue*, who blasphemed Christ and would acknowledg no other Religion but that of *Moses*; to be a distinct Society by them-

themſelves, and no longer Members of the *unbelieving Synagogue*. From whence you would inferr, that one Chriſtian is to be ſeparated from another Chriſtian, and believers gathered from believers; if one part appear to us Pious, and the other Vicious: Which is juſt as if the Apoſtles, out of thoſe few Diſciples ſeparated from the *Jews*, had made another leſſer Church, ſeparated from the reſt of the *Diſciples*.

N. C. I ſee my Error plainly: And ſhall remember hereafter if I can, not merely to nibble at the Scripture, as you called it, but take it altogether. But Mr. *Bridge* affrights us horribly with one place, which propheſies he ſayes of the greateſt ſeparation in the latter dayes, that ever was. It is in the *Revelation*, where the Spirit cryes, *Come out of her my people, that you be not partaker of her ſins. There ſhall be the greateſt ſeparation, and that provokes the Antichriſtian party*; as his words are, p. 179. of the Book before mention'd.

C. I remember them very well, *Rev.* 18. 4. But do you ſtill take Mr. *Bridge* for a Prophet? Have I not ſhown you what a rare *Seer* he is in the *Revelation?*

N. C. I have heard others beſide him mention this place. Mr. *Caſe* I remember gave us this reaſon to hope that God would be gracious to *England*, and that *Babylon* ſhould ſhortly fall; *becauſe he had begun with ſuch a diſtinct and audible voice from Heaven, to call his people out of Babylon*, ſaying, *Come out of her my people*, &c. Rev. 18. 4. *her Idolatrous bowings, cringings, Altars, Croſſes, and curſed Ceremonies, falſe Worſhip, falſe Doctrine,*

Englands Incouragement to wait on God, p. 69.

C. You need ſay no more; I have it perfectly in mind

mind as well as you. And you were wont I know, in those days to believe that they knew the designs of Heaven, as well as if they had been Counsellors of State in that kingdom: And conceived the News they told you of what was coming, as sure and certain, as if they had layn in the Bosom of St. *John* as he did in our Saviour's. But I hope by this time you are convinced they were only drowsy dreamers, that knew nothing of his Mind: And see that they are but like a poor Mouse which having but one hole, is easily caught. *Babylon*, *Babylon* was all they had to say then, and thither they run now. These are the *Magical sounds*, whereby they would astonish you: The *Mystical words* whereby they practise all their Sorceries upon you. Stop but your ears against these, and you are free from their Enchantments; for they can never prove that the *Church of England* is this *Babylon* from whence his people are call'd, or that she hath taken so much as one sip, or kiss'd the Cup of her Fornications.

N. C. I never askt them, indeed, to prove this.

C. No, You took it very lovingly upon their word: And ran after those whom you fancied and were inamoured of, with an implicit Faith; as if you had tasted too deep of the Cup your selves. If you did but hear them say, *Mystery*, *Mystery*, (the very word you know in the forehead of the whore) presently you bowed to them, and thought you were under the teachings of an infallible Spirit. And you remember I suppose very well, that those two and all the rest of the *Ministers* that were wont to preach before the Parliament, and in the greatest Congregations, generally chose their texts out of the *Old-Testament*, seldom out of the *New*, unless it were the *Revelation*.

N. C. What of that?

C. By which means they furnished themselves in an

an abundant measure with such Comparisons, as did them admirable service. They could easily contrive it so, that they might seem such a select number as the *Jews*, the peculiar people of God; and we like the *Ægyptians*, and *Babylonians*, or what other accursed Nation they pleased. And so applying all those places which spoke of them, to us and our times; they excited in you the same hatred against us that was in the *Jews* against those Nations; and made you think it as necessary to separate from us, as for the *Jews* to come out of *Babylon*. Nay by a wonderful Art, or prodigious Inchantment rather (which argues your great dulness) they first raised your fancies, put words into your mouths, and taught you to expect all that they had a mind should shortly come to pass; and then they made the expectation they had wrought in you an argument that it should come to pass. Thus I remember one of your Divines incouraged the Parliament to expect the overthrow of *Babylon*, *because said he, the General talk throughout the Houshold among the Domesticks is, that Christ their King is coming to take possession of his Throne. This they not only whisper, but speak publickly. Now you know before Kings go to a place, their purpose is first known among the Domestick Servants, and talk't of within doors first, and then abroad, and Harbingers prepare the way. This hath been the news throughout the houshold, and Harbingers have been sent abroad: It is a sign that he is not far off; it will not be long before he come.* Mr. *H. Wilkinson.* Sermon upon Zach. 18. 19. pag. 21.

N. C. Cannot you repeat a sentence without laughing?

C. If you had not been very gross you would have either laught or been angry at those that did not see or would not take notice of the cheat. How came you, I be-

beſeech you, to whiſper this and afterward talk it abroad, that Chriſt was coming to ſit upon his Throne? Had you any Revelation of it? Did you that are his *Domeſticks* hear Chriſt the King ſay ſo? Or were you not told ſo by theſe pretended Favourites of his, and believed them without asking whence they had the News?

N. C. Undoubtedly we never thought of it, till we heard it preach't and proclaimed by them.

C. And then when your heads were fill'd with this conceit, and they had ſet your tongues agoing, and made this the general Talk; they ask't you (if you were apt to deſpond) Why do you doubt of it? Be of good chear; without queſtion he is not far off; for otherwiſe you would never have talk't ſo much of his coming. Which was no more in *plain Engliſh* than this; you would never have believed us, if it were not ſo. Were not theſe rare devices to ſupport the people's confidence? And were not the people very blind that could not diſcern this foul Impoſture? Never talk now of the Sottiſhneſs of the multitude in the *Romiſh Church*; for they are couſened by neater Legerdemains than this. Which is juſt as if I ſhould entertain a Child a long time with hopes of Plums and fine Toys coming from ſome Fair: and when he began to doubt of it, ſhould tell him; thou haſt talk't of them ſo long my Child, that without queſtion they will be here by and by; How is it poſſible that thou ſhouldeſt be in ſuch expectation of them, if they were not at hand?

N. C. No more words: You have ſaid enough to make a Child underſtand the deluſion.

C. And yet you ſuffered your ſelves to be wheedled and cheated thus over and over again: as if you would croſs the Apoſtles rule, *and be Men in Malice, but Children*

dren in understanding: You heard your Ministers pray, for instance, that *Babylon might fall, and the walls of Jerusalem be built.* And then you heard them stirring you up with the greatest vehemence *to give God no rest till Jerusalem was made a praise in the Earth.* And when they had set you all on fire with these desires, then you were very well contented to be made believe, it was a certain sign God would do the business, because he had put it into your hearts to be so earnest for it. How is it possible said they, that there should be such a spirit of grace and supplication poured suddenly on the Nation, if Christ were not coming down after it? *Since God hath knit the hearts of his people in such a Holy Conspiracy as it were to besiege Heaven with their Prayers, all is not to be given for lost. God* a *hath taken off the bridle of restraint from the lips of his people.* b *The Prayers of Gods people are gone up to Heaven in great Assemblies, and have surrounded the Throne of Grace: God was never so tempted to bow the Heavens and come down to the rescue of his People.* c *God will* bow down *his ears to them: if they cannot come to God, he will cause his ear to come down to them; He will make* hard shift (*as it were*) *to hear, rather than their prayers be lost* d.

a Mr. Case, Engl. Incouragement to wait on God, p. 77.

b Pag. 78.

c Pag. 79.

d Pag. 80.

N. C. You make me blush to think how we have been gull'd.

C. So you will be still. And it is no wonder they make so bold with you; since they were so bold with God and with his holy Word; which they drew to be instrumental in the Cheat. They sanctified every design with some text of Scripture or other,

and

and with many prayers: *till they had defaced the certainty of Holy Writ; and made no other thing of it than a Nose of Wax, which may be turned any way as may serve our purpose* *. You need not be angry: they are the words of one esteemed heretofore, though I know not what thoughts you would have of him, or he of you, if he lived now. If I may pass my conjecture, I think he would take you to be the very spawn of those *Brownists*, which were so justly detested in those days. For he would hear the same words and phrases out of your mouths now, which he heard in those days from theirs, who cryed out upon an *Idol Church*, an *Idol Ministry*, an *Idol Government*: And, as if they were sure to carry the cause by these out-cryes, they never ceased to pour out these Accusations, wherewith the people were terribly affrighted. For they poor souls never considered that it all were granted that such words import, it would not prove a separation should be made from our Assemblies. For in what sense can a Minister be said to be an *Idol*, but in such an one as the people of *England* were called so, by one of you?

* Mr. *Knewstubs* against the Heresie of N. N. pag. 61.

N. C. What sense should that be?

C. I'le repeat his words if you please; which you may find in a Book put forth on purpose to prevent a *Peace* between the King and Parliament, upon any terms than such, as should make the King yeild to all their desires. We have long pretended zeal (saith that Author) against *Idolatry*, when in the mean time we are all become one *Idol*. *We have eyes and see not* an Army of Papists, not only with *permission* allowed to use their own Religion, but with *Com-*

Plain English, pag. 27. 1643.

mission appointed (in event) to destroy ours. *We have Ears and hear not* the continual Blasphemies against our God, the reproaches and slanders against our Parliament. It cannot indeed be said *we have mouths and speak not*; for they that do least, commonly speak most: But I am sure I may say *we have Feet and march not*; *hands have we, and handle not the Sword and Shield.*

N. C. You love still to be rubbing these old sores, as I told you once.

C. Not I. But I love to rub up your memory, that you may reflect how your beloved phrases are applied to all purposes; and see that an *Idol Minister* can signifie nothing, but one that doth no more of the work of a Minister, than the people, it seems, did of your work of fighting against the King; till they were alarm'd by such clamours as these, and affraid to be thought *Idolaters*, or an *Idol-people*. In short, he is such a person as the Shepherds of *Israel* were, when they neglected their Office, and took no care of the flock committed to their trust: From whom notwithstanding the People of *Israel* were not to withdraw, nor to renounce all communion with them, and obedience to them. But besides this I would have you know, that if there be any Ministers among us that are but like *Idols* and *Images* of men: there are those (and thanks be to God good store) who hear and see and speak, and do the will of God, in the places where they are set.

N. C. I am convinced of all this.

C. But I pray once more observe whether all such Writers and Preachers as Mr. *Bridge* and the rest of the separation in which you are ingaged, do not take more pains to prove the danger of Idolatry and the hainousness of the sin; than to tell you what Idolatry is, and to prove that it is Idolatry to joyn with

with us. Their way alwayes was to prove little and to accuse stoutly; to declaim loudly, and not to reason; to terrifie the people by a dreadful sound of words and raise great passions in them; not to inform their judgments what they are to do and what to avoid. And for that purpose nothing hath ever done them better service than *Babylon*, and *Ægypt*, and the *Golden Calves*, and *Idol* Ministers, *Idol Service* and such like words of no certain and determinate meaning. And to say the truth, in this, (as Mr. *Can* himself could not but observe a great while ago) consists a great difference between Christs institutions, and mens inventions: *Whatsoever God will have us do or not do, he layes down the same openly, precisely, manifestly, but when Satan speaks by his Instruments, he speaks so ambiguously and cloakedly, that one knows not how to take it, nor which way to apply it* *. Which if you will but apply (as Mr. *Ball* told him) to your own manner of disputing and alledging testimonies, "It will discover your-selves "to be the deceivers; who affect ambiguous and equi-"vocal speeches, and seek by mists and foggs of strange "and unusual arguments, and sentences wrest to a "contrary sense, to blind the eyes and puzzle the un-"derstandings of the simple. For you hide your-"selves under the terms of *false Church*, *false* ☞ "*Ministry*, *false Prophets*, *false Worship*, *flying* "*from Idolatry*, *taking heed of Idols*, &c. "which you have taken up in a peculiar sense, and "running along in that strain you pervert the Scrip-"tures, wrong Authors, confound things to be di-"stinguished, dispute sophistically; and while you "boast of *clear proofs*, *divine precepts*, *examples* and "*practises* of Forefathers, &c. you only raise a dust

* So I find his words cited in Mr. *J. Balls* book against him, pag. 88.

to

"to dazzle the eye. For let the matter be looke in-
"to, and you have neither divine Precept, nor Ex-
"ample of godly Forefathers to justifie your separa-
"tion. What you teach hath been condemned in
"Schools, cryed down in Sermons, disallow'd in all
"the Churches of the Saints from the very beginning
"to this day.

N. C. You are heated now to some purpose.

C. It is better you should blame my zeal, than I blame my own chilness; and I had rather a great deal be condemned of some violence, than of a lazy indifference in these matters. For who is there that values his Religion, and reverences the Sacred Scriptures, that can hear them thus abused, and not have his spirit stirred in him?

N. C. There are those who think they smell something else that stirs the spirits of your Ministers.

C. What should that be?

N.C. Envy and Anger that any men should be liked better than themselves. It troubles them to see any body leave their Churches and follow our Ministers; because they would not be thought less able than they. And it's possible their congregations may be thin, when so many have withdrawn themselves from them.

C. There is an old saying, that *No man ever sought another in the Oven, who had not been there before himself.* Had not your Preachers been heretofore tickled with the sight of full Congregations and the fancy of having many followers; they could never think Multitudes and throng'd Assemblies (which many do not want) so necessary to the contentment of any man of worth among us. And were not you intolerably proud and conceited of your selves, this imagination could never have entred into your heads,

that it dejects our Ministers to want your company. What are you that they should tremble to hear you say in a threatning manner, *We will never hear him more*? Are you the only men of Wisdom; the sole Beauty of Christian Assemblies? Is all their labour lost, if you be not there to commend it? Are the rest of the people no better than the walls and the seats? Speak man: Is it a great courtesie to a Minister that you will be pleased to hear him? Must he think himself beholden to you that you vouchsafe him your presence? Nay take it for an honour that you come and help to make a numerous Auditory; in which you shine, as the precious stones in a Ring? O prodigious Vanity! I have heard indeed that some of your Ministers made low reverences to you and studied to humour you, as if they thought you deserved much of them for honouring their Assemblies; but I know none of that mind: If you will not come to hear them; you may stay away, and I wonder who will have the worse of it, you or they?

N. C. If they are not concern'd in this, why do they keep such a stir about Separation? Cannot they let the people do as they will, and say nothing? To what purpose is it to make so great a noise about such little things?

C. How say you, little things? Hear Mr. *J. Ball* I beseech you (a person whom you reverence, I suppose) who tells you in another Book of his, that how small soever the things in themselves may seem to be, the evil consequences that follow thereupon be both many and great. "It is no small "matter to bury that under the con-"demnation of false worship (as Mr. *Bridge* doth) which "the Lord the Author of all Truth, the Determiner "of

Trial of the grounds of Separation Epistle to the Reader.

"of his true pleasing and acceptable worship, doth al-
"low in his service. It is no small offence to forsake
"the prayers of the Congregation, to depart from the
"Table of the Lord, when he calls to feast with him-
"self; and to break off Society and communion with
"the Church of Christ, to fill the hearts of weak
"Christians with doubts and distractions, as not
"knowing what to do, or what way to take; to
"spend time in reasonings and disputings of this kind
"which might much more profitably be imployed in
"the practice of Repentance and holy obedience; to
"expose Religion to contempt, and the truth of
"God to reproach among them that delight to speak
"evil. These are sad effects of this Separation which
"I oppose: Which tends not (as he speaks in his An-
"swer to *Can*,) to the overthrow of Antichrist, but
"to the renting of the Church, the disgrace of Re-
"ligion, the advancement of Pride, Schism, and
"contention, the offence of the weak, the grief of
"the Godly who are better setled, the hardning of
"the wicked, and the Recovery or rising of Anti-
"christianism. As for other evils (which he men-
tions not) such as the alienation or abatement of affection even where there is the nearest bond of Society; and the sowring of mens minds towards their Governours, in whom they cannot so heartily rejoyce as they ought, while they take them to be the imposers of Idolatrous Ceremonies, or sinful worship; I will not discourse of them neither: Not because they are light matters; but because I have many things to add and would not be too tedious.

N. C. I remember something in Mr. *Ball* to this purpose, and I confess it affected me *then*, and made me fearful to fall into the separation: Especially

becauſe of another ſad effect which was uſually obſerved in thoſe days to follow theſe Diviſions, among the people of your Perſwaſion.

C. What is that?

N. C. I heard ſome ſay, that when men ſaw thoſe who were ſo well conceited of their own knowledg, ſincerity and piety above others; miſtake ſo groſsly, and be ſo rigidly preciſe, as to make that Sin, which God never made ſo; they fell into diſlike even of all the Good that was in them: And diſcerning how little reaſon they had for this ſtrictneſs, preſently imagined they had as little for the ſtrictneſs of their lives and converſation in all other matters.

C. They told you the truth, and you ſhould conſider it now. There is nothing more difficult than to ſever good and evil when they are mixt together. The good is frequently rejected by ſome for the Evil's ſake; and the evil received by others for the ſake of the good. Men are wont either to like or diſlike all that they ſee in thoſe of whom they conceive a good or ill Opinion. They that love the Piety of ſome Miniſters, fall in love alſo with their Preciſeneſs; and they that hate their Preciſeneſs, may fall into hatred of their Piety.

N. C. I am glad you will allow any thing that I ſay.

C. Did you think me of ſo perverſe a humour, as to ſhut my eyes againſt the light of the Sun, becauſe an Enemy opens the Windows to let it in? I will ever embrace and juſtifie a truth, come it from whom it will: And I pray know once for all, that I do not approve of thoſe who out of hatred to the ſuperſtition of your people, brand all that are of ſtrict and Holy Lives, with the Name of *Presbyterian*, *Phanatick*, or ſome ſuch like. But it would do well

well if you would consider, that which was the occasion of this discourse; how much hurt you do by being so rigid where there is no need. This tempts inconsiderate people on the one side to think it is but needless scrupulosity that makes you careful in other things which Christ indeed hath tyed us unto: at least they will put off your reproofs for their Debaucheries, by accusing you of more preciseness than you have reason for. And on the other side; you observing the unexcuseable looseness of some that are enemies to your superstition; are tempted thereby to strengthen your selves the more in it, and to stand the more stifly in your separation from us. So that both sides are the worse for these differences, and increase their evil humours by these oppositions.

N. C. I cannot contradict you in this.

C. I must tell you one thing more. While men on both sides have by their contentions and hatreds gone farther and farther one from the other; they have faln at last into most fearful Extremities. On your part, some have proceeded to that degree of detestation, as to condemn us of Idolatry and Antichristianism, and have faln not only into all the dregs of *Brownism* and *Anabaptism*, but into the dotages of the *Quakers*, and the men of the *fifth Kingdom*. And on our part, some have drawn so far from you, as to fall back into *Popery*, perhaps into *Atheism*, at least indifference about Religion; which are diseases too frequent also among your selves. If therefore the credit of Religion (as Mr. *Ball* again speaks) the Glory of God, the Souls of our Brethren be dear to us, "What can we "do less than by a just defence of the Truth, seek "the reclaiming of such as are gone astray, the "establishing of them that are weak in judgment,

" but zealously affected to the ways of God; stop the " stream of seducing, free the Godly from unjust " imputations, settle peace and unity in the Truth " among Brethren; I may add, to keep the whole " Nation, if it be possible, from such dangerous pre- " cipices as they are drawing towards.

N. C. I hope you have a good meaning: But you should consider that I and the *Presbyterians* are not withdrawn to such a distance from you, as you say some are. We do not separate from the Congregations as *Antichristian*, nor think that you are not the Churches of Jesus Christ; which was the error of the *Brownists* and such like *Schismaticks*.

C. You should have added, of Mr. *Bridge* and the rest of his partakers as I have plainly shown you: and I wish I could not say of *some Presbyterians* too, who once abhorr'd such rents as they have now made. For what did they mean to call us *Babylon* so oft, if they would not have the people think (whatsoever they thought themselves) that we were *Antichristian*? Expound to me all the passages already mentioned; particularly that of Mr. *Case* just now cited: Tell me what you think *of the distinct and audible voice from heaven which they heard to call you to come out of Babylon.*

Engl. Incouragements. Pag. 166. 126.

Why did he make the war between the King and You, to be *the battle between Michael and his Angels, and the Dragon and his?* and the peace which some wisht and was sometime hoped, a *compounding of the business between Christ and Antichrist?* Tell me, if you say true, why they took the liberty to tell you, *That when Episcopacy and Liturgy were restored in Scotland, then Will-worship and damnable Idolatry was set up?* And to pass by the speeches of your railing

Preface to the Book of Discipline.

railing *Vicars*, why did Mr. *Fr. Woodcock* (in his Lectures at St. *Lawrence* before named) call the Bishops and their Partakers I cannot tell how oft, the *Popish faction*, the *Antichristian faction*, the *Antichristian party who slew the witnesses*, *i. e.* suspended and silenced some Ministers for not conforming to the Laws? Lastly, why were these Lectures Ordered to be printed; and every Pulpit suffered to sound with such like language? If all these things were said in heat, the better to stir up the people's passions; say so, and we have done. You shall never hear a syllable of the late times from me; if you do but ingenuously confess your rashness, and humble your selves for these and such like faults. Or if any of you were then of the mind that Episcopacy was Antichristian (as it is affirm'd in the *view of the Covenant*, *p.* 34.) a Limb or Claw of the Beast, as the *Brownists*-phrase was, but now are of another opinion; let us know it, that we may rejoyce in the change. *Wise men sometimes change Opinions and Counsels, though Fools do not.* And they will change for the better as Mr. *Bridge* hath done for the worse. For there was a time when he and his Brethren made this Declaration before God and all the world concerning the English Churches, *In which*, say they, *through the grace of God we were converted; that all that Conscience of the Defilements we conceived to cleave to the* True Worship *of God in them, or of the unwarrantable power in Church-Governours exercised therein, did never work in any of us any other Thought, much less Opinion; but that multitudes of the Assemblies and Parochial Congregations thereof were the true Churches and Body of Christ, and the Ministry thereof a true Ministry; much less did it ever enter into our hearts to* judg

Apologet. Narration 1643. pag. 6.

judg them Antichristian. Why they should say *Multitude*, and not *all*, since they had the same form of Divine service and were under the same Government, I know not; for it cannot be meant of such Churches where the Ministers were chosen by the People, which were but few. Nor am I concern'd to know the sense of those words, but I would gladly know if they please, why they cannot now see multitudes of such Churches; and by what new light or Revelation Mr *Bridge* hath discovered our Worship and Churches to be Antichristian, from which the Saints must come forth and separate themselves. Or rather (for now you would have me speak to you alone) why so many *Presbyterians* withdraw themselves from our Prayers and Sacraments and hold separate Assemblies in opposition to ours? You do not make your cause the better but the worse by this acknowledgment, that you do not depart from us as no true Churches of Jesus Christ: and stand condemned by your own declared Principles, and all the writings of your Forefathers. *To forsake the true Churches of Christ* (saith Mr. *T. Goodwin* himself)

Letter to Mr. *Thomas Goodwin* from Mr. *Jo. Goodwin* before he turn'd Independent.

and the Ministry thereof, where men have been converted and built up, and have converted and built up so many, with the setting up of new Churches, against the leave and will of the Civil Magistrate, without the consent of those Churches departed from, and to the scandal and grief of so many godly Ministers and Christians, nay the scandal of all reformed Churches, and this under the pretence of spiritual power and liberty purchased for them by Christ, had need have a clear and full proof, and not be built only upon such weak & slight grounds, as flattering similitudes, witty allusions, remote consequences, strain'd and forced interpretations from hard and much controverted Scriptures. What clear proofs he afterwards found

found I cannot tell, but when he had rent himself even from the *Presbyterian Churches*, he could not but give this Honorable Testimony to ours;

* Sion Coll. visited.

* *That Travellers from all parts confirm'd, that there was more of the Truth and power of Religion in* England *under the late Prelatical Government, than in all the Reformed Churches besides.* Therefore I must beseech you again to consider what solid grounds you have for forsaking such a *Church* as this; which hath been the *Mother* of so many pious souls, and extorted such praises even from those undutiful children, who out of I know not what humor, lift up their heel against her. What spot do you spy in her now, which you could not discern heretofore? Or if there be any, what foul Monster should it be that thus affrights you, if indeed we be not the Beast, nor any limb of him? You that profess so much *tenderness of Conscience*, should rather methinks, be horribly afraid, since you think we are a Church still united to Christ, lest by separating from us, you cut your selves off from him, and run in time to the greatest extremities, and utterly renounce and disown us. For as Mr. *Ball* hath well observed, *They that have once broken off from us, have run from one error into another, after the fond imagination of their heart, till they have dasht themselves against the Rocks.* And indeed how can you expect it should be otherwise. "There is but one Body, the *Church*, but one "Lord or Head of the Body, *Christ*: Whosoever sepa-"rates from the Body therefore, separates from Christ "in that respect. And if we withdraw our selves from "him where he graciously invites us to feast with him "may we not justly fear he will withdraw himself "from us, and make us seek whenwe shall not find "him? This voluntary separation from the Lords "Table and the Prayers of the Congregation, is a

"will-

"willing excommunication of our selves from the "Visible tokens of the Lords presence and Love. "And if it be a grievous sin in Church Governors to "deprive any Member of the Church of all Com- "munion with the Visible Church upon light and "unnecessary occasions, is it not a greater sin in the "Members to deprive themselves of the same Com- "munion upon the like or less occasions? Without all doubt, this sin will be punished with blindness of mind if you persist in it. Such offenders having run (as I am able to prove) from one thing to another with the greatest confidence, till they came to think themselves inspired and full of the Holy-Ghost, even when they rail'd and reviled all other Churches: And when those heats failed, to think that all Religion was a mere Hypocondriacal Delusion. This Mr. *Calvin* assured you long ago would be the fate of Separatists from such a Church as Ours; *Because they dissolve* (saith he) *the sacred Bond of Unity, no man shall escape this just punishment of his divorce, that he shall intoxicate himself with the most pestilent errors, and most foul dotages.* Nay, your own Ministers could admonish you heretofore, *that when Religion either by choice or force is propagated in Corners, many Heretical Doctrines are hatched and preached, and afterward, it may be, printed too; which had not been conceived nor divulged, if the Authors of them had continued in the society of publique Assemblies.* And therefore you, me-thinks, above all other men should dread the sad effects of this new separation; as much as those men do the Sea, who feel themselves yet wet, and come forth dropping from a wreck. Remember your own sad complaints and Lamentations, the Shrieks and the Cries, which

Advertisement upon Phil. 1. 1. before the Annot. on the Bible 1645.

are

are yet fresh in our ears; Remember what Rocks you hath't against when you had once forsaken our Company and broken the *Bond of Unity*. Call to mind how many perished; and in what danger all were to be lost. Did you not pray the *five Brethren* to consider in the beginning of the Storm, that in their Church-way into which many were running, there would be no end of Schisms: But every two or three members if they pleased might set up a Church by themselves? Witness the rent in that Church where Mr. *Bridge* and Mr. *Sympson* were teachers at *Rotterdam*: Where Mr. *Sympson*, as Mr. *Edwards* informs us, having only a Merchant and his Wife, joyning with him at the first, separated from Mr. *Bridge* and set up a new Church of their own: Of which a Woman (Mrs. *White*) was the foundress as Mr. *Bridge* himself hath said. And when they were thus torn in sunder, both parts of the Division fell together by the ears among themselves. There was a new rent in Mr. *Sympsons* company, and Mr. *Ward*, colleague to Mr. *Bridge*, was deposed from his Ministry and office by Mr. *Bridge* his Church, for some frivolous differences. And such was the bitterness, revilings and reproaches expressed in the letters that passed between them, that the Readers ears would tingle should he hear them. In short, the *Jews* and the *Samaritans* were not greater Enemies, than these were one to another; as my Author affirms.

Antapologia, p. 29. p. 117.

N. C. Mr. *Edwards* you mean.

C. Yes, and I hope you think him a good one now, as you did heretofore. If not, I can justifie what he sayes out of a learned *Dutch writer* if you please.

N. C. I am not much concern'd about this.

C. But

C. But you are concern'd to keep in mind these scandals in separate Congregations. And it will do you no hurt, I am sure, to reflect a great deal farther back; and consider what work the ancient *Separatists* of our Nation made in the same Country. *Johnson* and *Ainsworth* fell out at *Amsterdam*, and their Congregation was divided into two, one of which excommunicated the other. The two *Johnsons* also, though Brethren in nature as well as Religion, fell into such a fiery contention upon a small occasion, that *George* the younger, became a Libeller and loaded his Brother and others, with many reproaches, and that in Print; to remain forever. The Elder broke fellowship with him and with his own Father (who took part with *George* and curs'd the other with all the curses in Gods Book) and this breach was confirm'd by the heavy sentence of Excommunication, and both Father and Brother deliver'd up to the Devil. But then at *Leiden*, *J. Smith* condemned them all, and accused them of Idolatry; telling them that their Constitution was as very a *Harlot* as either her Mother *England*, or Grandmother *Rome*; and that the Separation was the *youngest and fairest daughter of Rome the Harlot*. The reason was, because they look't into their Bibles when they preach't, and into the Psalter when they sung; For *the Holy Scriptures*, he said, *were not to be retained as helps before the eyes in time of worship, and particularly that it was unlawful to have a Book before them in singing of Psalms.* Besides, their Government he thought was *Antichristian*; because they joyned to *Pastors*, other *Doctors* and *Rectors*, which was an human invention. And so he fell to the Anabaptists; where he made also a new sect, by baptizing himself. If you please to have some of his words, perhaps they may be useful to you; When *Popish* "*prelacy*, saith he, was suppressed, and the *Triformed* *Presby-*

"Prebytery (viz. Pastors, Teachers, and "Elders) substituted, one *Antichrist* was "put down, and another set up in his "place: or the *Beast* was suppressed and "*his Image* advanced. And therefore, "as they that submit to the *Prelacy* are "subject to that wo of *Worshipping the* "*Beast*; so they that submit to the *Triform'd Presbytery*, "are in like manner liable to that wo, denounced a-"gainst them that *worship the Image of the Beast*.

In his Book called, the Differences of the Churches of the Separation.

N. C. I perceive what you are going to say: you would have me mark again, how every Party paint their Opposites in the shape of this ugly Beast; to terrifie simple people with it, as we do children with Bug-bears.

C. And whosoever reads and considers these things will be, I think, of old Mr. *Bernards* mind who told this Nation threescore years ago, that * *it is better to endure Corruptions in a Church, than be turmoiled with such Distractions, and to be brought into such Confusions: even a* Babel *of Languages, of Opinions, of Assemblies, of Governing, of Government and what not. It is a blessing to be Well; but a greater blessing to know it, and so to abide.* For besides other Separations which I could tell you of, the issue and result of all was this; *the decay of all true piety*, and a turning all Religion into wrangling, censuring, and condemning one another. For, as *all that have declined to that Schism* (mark it I beseech you, if the character do not concern some of you) are *found to be exceeding proud, and disdainful to-*

Mr. R. Bern. Plain Evidences, Ann. 1610. p. 6.

Confutation of the separatist agreed upon long since by the joynt consent of many Non-conformists Ministers, published by Mr. W. Rathband, 1644. part. 4. p. 62.

wards

wards all that are contrary-minded; Yea, even such as (before they were infected with that leven) were patterns of all love, modesty and humility to others: So will they not acknowledg nor reverence any of the most excellent graces that God hath given to any of his servants among us, nor so much respect them, as the very Papists will do. No, they profess greater detestation and despight to the most godly and most sincere men among us, than they do to such as are most notorious in Prophaneness and Malice to the Truth. And a Divine, more ancient than these, gave this remarkable Description of the fruits produced by separate Congregations. Look upon the people, saith he, and *you shall see very many who not regarding the chief Christian Virtues and Godly Duties; as namely to be meek, to be patient, to be lowly, to be full of love and mercy, to deal uprightly and justly, to guide their families in the fear of God with wholesome Instructions, and to stand fast in the calling in which God hath set them; give themselves wholly to this, even as if it were, the Sum and Pith of Religion, namely, to argue and talk continually against matters in the Church, against Bishops and Ministers, and one against another on both sides. Some are proceeded to this that they will come to the Assemblies to hear Sermons and Prayers of the Preacher, but not to the Prayers of the Book: which I take to be a more grievous sin than many do suppose. But yet this is not the worst; For sundry are gone further and fain into a damnable Schism; and the same, so much the more fearful and dangerous, in that many do not see the Foulness of it: but rather hold them as godly Christians; and but a little over-shot in some matters.* Which words I have the rather recited, that you may see what thoughts the most

Mr. G. Gyfford's plain Declaration in which he undertakes not to vindicate every thing in our Church, but that there was no sufficient cause of separation, An. 1590.

most moderate men heretofore had concerning the way into which you are falling.

N. C. Truly, I can scarce see for what end you have told me all these old stories.

C. That's strange! I was admonishing you of the care that you should take above all others, not to run into these dangerous paths: Who have not only heard all these things from those before us, but also seen with your eyes, and felt by dear experience, the great swarms of Sects and Heresies that have come out of separate Congregations; and the miserable havock they have made of all true Religion and Godliness. Now what security I beseech you, have any of you, that the Congregations you begin to draw from us, apart to your selves, shall not break in time into as many little fractions, and produce these bitter fruits which I have mentioned? What charm, what power have you to keep out this evil Spirit, which alwayes haunted the separation? All the Authority which your Ministers may think they have, hath no foundation but the Passions of the common people. It depends for the most part on the fancies of rude Artisans, and Ignorant Mechanicks. These will make their Divinity for them; and they must still be inventing new conceits to entertain their Imaginations. They are servants to such a world of Masters, that it is evident they have reason to fear their own side, as much as ours. And when they have done all they can, they are liable to be thought Impostors, as oft as any man thinks he is *taught of God*, and hath a new light shining into his mind. Then shall you see again all those wild fancies fly about which are now in great measure fall'n to the ground. *Old England* may become as mad as the *New*: And such a woman as Mrs. *Hutchinson*, that shall take upon her to repeat your

your Sermons as she did those of Mr. *Cottons*; may be more cryed up than all the Ministers you have.

N. C. It is impossible.

C. That which hath been done more than once, may be done again. For the Wine of Separation (as two *New-England* Ministers call it) hath such a spirit in it, as flyes up furiously into mens heads, and works with a restless violence there. It *hurries them head-long*, as they speak, *to strange distances*; *that in separating from publick, they separate from private*; *in separating from corrupt Churches* (*as no Churches*) *they separate from the purest even those of their own*; *in separating from pollutions in Gods Ordinances, at last they fall to the storming of some, if not the utter renouncing of all the Ordinances themselves. For when rash and sudden men, are grown Masters of their Consciences; it troubles not them from whom they divide, nor whither they run in separate wayes.* At the very next step they are under the *Ministration of the Spirit*, as the Phrase was in the late times. They live upon Pure and Naked God in themselves, unclothed of Flesh and Form. "They are risen and "caught up out of the Flesh into Spirit, out of Form "into Power, out of Type into Truth, out of Shadow "into Substance, out of the Sign into the thing Signified. And so they drink wine new in the King-"dom, even new in the Kingdom; not in the "*Oldness* of the Letter, but in the *Newness* of the "Spirit.

Mr. *Allin* and Mr. *Shepherds* Defence of nine Positions. p 27.

N. C. I remember how this Wine, as you call it, wrought in the late times, and there are none sigh more than we to think of the spiritual madness that then raged. And I assure you we bewail and lament with many tears our present Divisions; and have kept

kept as many dayes as there are weeks in the year to seek the Lord for the healing of our sad breaches.

C. To what purpose is that, as long as you keep them wide open, by withdrawing your selves from the publick Assemblies of Gods people? You had better spare all that breath, for it is as ridiculous, as if a man should cry and roar under the smart of a wound, and yet would not keep himself from taking in it continually with his nailes. Why do you not use the means of Union if you truly desire it? What is the cause you follow not such Christian Counsel as I made bold the last time to leave with you? That would be more effectual than all those Fasts and Prayers, which in truth serve only to continue the Division and keep our Wounds gaping. For they are the very things, as you use them, which make the Schism; and yet they perswade the people, that *you* are not too blame, but the *Bishops* only.

N. C. O Sir, that you would but *lay the Saddle upon the right Horse.* You load us with many accusations, but the Bishops are in fault who will not remove the subject of these contentions. If you were not partial you would admonish them, as well as us: And tell them they ought not to stand so precisely upon indifferent things, and alter nothing. This would be a short way to remedy all our evils, to take away the things which are offensive to the weak, and so become inconvenient, if not unlawful. And you know who said, that *Contentious* retaining of Customs is a turbulent thing as *Innovations.* Why do you not put them in mind of these things, but spend your time only in telling us our Duty?

C. I am not so well conceited of my self as to think I am alike able to judg, what is convenient, and what is lawful. For it requires not only great understanding in the nature of things, but also in the nature and temper of men, in the state of affairs at home and abroad; together with diligent and long observation, and indeed all the perfections of a prudent Governor; to be able to determine what is most expedient for a Church or State: But every Christian may soon resolve or receive satisfaction about what is sinful, or permitted to him. Besides, were I never so skilful, I should not have the confidence (to which it seems you are arrived) to instruct my superiours: It is enough for me to deal with my equals. Though modest proposals and humble desires without any noise and stir, I presume, would never be disliked from any of us: And had you always taken that course from the beginning, it had been better for you: But you were ever for *assertions and positions* (as my Lord *Bacon* long ago observed) and filled all the Nation, as much as you could, with displeasure against their Governors; and taught them to esteem the compounding of controversies to savour of mans Wisdom and human Policy.

N. C. No, we are now for an Accommodation.

C. You do well to put in that word *now*, for it was ever otherways heretofore, and Books were written against it (as I will shew you if you desire it) when you hoped to carry all before you. And it is a great argument of your headiness and passion (to say no more) that when you had power to accommodate Differences you would not; and now you cry out for it, when it is neither in your power nor ours. For why do you say the *Bishops* should remove out of the way the things that trouble you? Have they power to alter laws and change

change them at their pleasure? Are not they bound up and tied to obedience as well as your selves? All that they can do is but to joyn their Votes together with many other, to settle that Religion which is sound and good, it being the foundation of all Laws and the common bond of human Society: And when it is establisht to take the same care that it be preserved from sudden and unnecessary alterations in any thing belonging to it; which are alwayes dangerous not only to Religion, but to the Civil Peace. Now since it is plain they judg it not fit to promote a change because of some mens dillike, and none ought to be desired, in my poor judgment, against the Opinion and without the consent of our Spiritual Governours; who have more Wisdom, and not less Piety sure than we; what have you and I to do but to seek peace and unity some other way without alterations? A *Schism* you see is most pernicious, and like to prove most deadly to all Religion----

N. C. Let me interpose one thing which I forgot before. We are not formed into Churches, and so do not make a strict separation from you as others do.

C. So much the greater danger of all the mischiefs before mentioned: That men should grow wild and mad when they are at such liberty, and under no government but their own fancies. This your Ministers cannot but understand well enough: And therefore must either come to us, or cast you into a great many little bodies by your selves.

N C. I wish heartily we were united to the main Body of your Church.

C. I am glad to hear you say so. But if you would have your wishes accomplished, you must contribute with all your power to the ending our quarrels,

by ſtudying thoſe things that make for peace. Do not talk of the Duty of your Governours, but think ſeriouſly of your own. And ſince it is manifeſt, as I told you, that they judg it not meet to promote any alteration of that which hath been ſo long ſettled; and ſince it is granted by ſo many of you, that the things enjoyned by Law are not unlawful, and by ſo many of us they are thought not to be convenient; leave theſe earneſt indeavours to alter the *Laws*, and alter *your ſelves*.

N. C. What would you have us do?

C. I would have you ſettle your ſelves (and not be thus wavering) in this perſwaſion, that it is lawful to joyn with us in the Worſhip of God, as *now eſtabliſhed*: And then reſolve that it belongs only to thoſe, to determine of the Conveniency of things, who have *power* to do what they beſt like, and *wiſdom* and *judgment* to weigh all circumſtances and make choice of the beſt courſe: And that if they miſtake, their error ſhall not be imputed to you, who have nothing to do in ſuch matters. After this, weigh ſeriouſly and often, the great miſchiefs of Separation, which far exceed all the Inconveniences which can be fancied in all our Ceremonies. And then your Miniſters muſt indeavour to make their acquaintance and followers of this belief; and confirm them in it by coming to the Common-Prayer, and informing them that all the ancient *Puritans* (as they were called) did not hold it unlawful to joyn with with us, but the contrary, to ſeparate from us. Nay, let them teach them that it is a great deal better to do ſome things which poſſibly they had rather let alone, than quarrel and break the peace of the Church of God. They have the Example of Mr. *Calvin* for

it,

it, who finding, that during his exile from *Geneva*, they had brought back the use of the *Wafer-Cake* of unleavened bread, would not contend about it, though he did not like it. He knew as well as you, it was not commanded by God, and that there was no necessity of it; nay, that this sort of bread had been the invention of the *Papists*, and abused by them to Superstition and Idolatry; and that they made *unleavened bread* necessary to the Sacrament, and urged it as of *Divine Institution*, for which causes he disliked it; but yet he would not strive, though it would not have been to break a custom, but only to go back where he left them; because he saw it would make a rent. Would you would but imitate his *Discretion*, and we should see an end of our *Disputes*; Especially if you would not be so peremptory; for there can be no peace while you affirm with so much confidence, that this and that doubtful thing, is the *Mind of the Lord*. St. *Paul* was content (as my Lord *Bacon*, I think, somewhere observes) to speak in this manner in some cases, *Thus say I, not the Lord*: and *according to my counsel*. But now men do so lightly say, *Not I, but the Lord*, yea, and bind it with such heavy denunciations of his judgments; that they distract poor souls that would willingly do all that God would have them, and make Differences so wide, that we can never come together. Be modest therefore in your affections, desires, and all your carriage and behaviour. Speak well also of the present Ministers that conform in every thing to the Law, who approve themselves to God and men by their diligence and piety. Be not ready to proclaim the negligence or perhaps evil manners of any. Hear all their Instructions with Reverence, and if you be otherwise minded in any thing, keep it to your selves, and make no stir about it. In short, Do all that ever you can without sinning;

and if you do not condemn nor ſeparate from thoſe who do more than you; then your Omiſſions may be pardoned, and you may more reaſonably expect indulgence or accommodation, when you do your Duty as well as you are able, than now that you are diſobedient, and obſtinately refuſe to obey Authority in things you acknowledg not unlawful.

N. C. But there ſhould be ſome yeilding on both ſides.

C. Would you have us yeild to thoſe, who will not bend to their own Reaſon and Conſcience? Firſt do what you can; otherwiſe we cannot ſo much as yeild that you are throughly ſincere and honeſt hearted. And let me admoniſh you of this alſo; that unleſs you reform your ſelves in ſuch things as I have mentioned, all that can be fairly yeilded will not do the buſineſs. For when you have any hope of obtaining all you wiſh, nothing will ſerve leſs than that. It will not content you to have your conſciences ſatisfied, but we muſt ſatisfie your Fancy too: For I have been informed that there was ſome inclination even in *Queen Elizabeths* Days, to remove the Ceremonies of the Croſs, Surpliſs, and Kneeling, if that would give content. But thoſe of your perſwaſion who were conſulted with, returned this Anſwer; *That they muſt not leave a Hoof behind*, which Anſwer, ſaith my Author, made them all the faſter.

This Sir Fran. Walſingham told Mr. Knewſtubs who related it to Dr. John Burges.

N. C. It was their Conſcience therefore that was unſatisfied.

C. And there is no hopes of ſatisfying ſuch Conſciences, as ſtill ſay like *Moſes* to *Pharoah*, *Thus ſaith the Lord*; in every little point. Nothing will pleaſe them

them, but pulling down all, and rearing another building after a new model of their own; or, in their phrase, *according to the pattern in the Mount.*

N. C. I must talk with you about that anon, if I can; but I hope there are few of these rigid men, now among our Ministers.

C. Then I have told them the way to peace.

N. C. But it is such away I perceive as would make them only hearers of Sermons, not preachers, unless they conform in all things. It would tye up their Tongues, and restrain them from the *exercise of their Ministry*: a thing they can never consent unto.

C. The ancient silenced Ministers before the War quietly suffered this restraint: and thought they might, nay, ought to cease preaching when they were deprived.

N C. I cannot believe it.

C. It is so notorious, that the *Brownists* observed this to them as a Crime, that they did acquiesce in the suspension or deprivation of the Bishops. But they were so far from thinking it a *fault*; that they justified it to be a *Vertue*. *For so long*, said they, *as the Bishops suspend and deprive according to the Laws of the land, we account of the Action herein, as of the act of the Church; which we may and ought to reverence and yeild unto: if they do otherwise; we have liberty given us by the Law to appeal from them. If it be said, that the Church is not to be obeyed when it suspends and deprives us, for such causes as we in our Consciences think to be insufficient; we answer: That it lies in*

A most Grave and modest Confutation of the Errors of the Sect called Brownists or Separatists; agreed upon long since by the joint consent of many Ministers then standing out in the cause of Inconformity. Published by Mr. Rath. 1644. part. 2. p. 41.

them to depose that may ordain; and they may shut, that may open. And that as he may with a good conscience execute a Ministry by the ordination and calling of the Church, who is privy to himself of some unfitness (if the Church will press him to it) so may he who is privy to himself of no fault that deserves deprivation, cease from the execution of his Ministry, when he is pressed thereunto by the Church. And indeed, if a guiltless person, put out of his charge by the Churches Authority, may yet continue in it, what proceedings can there be against guilty persons, who in their own conceits are always guiltless, or will at least pretend so to be; seeing they also will be ready always to object against the Churches Judgment, that they are called of God, and may not therefore give over the execution of their Ministry at the will of man?

N. C. It is notably observed I must confess: I did not think they had been of this mind.

C. Your Ministers that are of any learning know this well enough: But either are a new brood sprung from a mixture of several Sects, or else act directly contrary to their Principles. Say which you please, it is indifferent to me: Whether do you think their principles are pure derived from the *ancient Non-conformists*, or that they have only some of their Principles, mingled with others of the *old Separatists*.

N. C. I am sure they cannot endure the name of those Separatists.

C. Why do they countenance their objections then against their forefathers, and act more like them than the Non-conformists?

N. C. It is forgetfulness, I believe. And yet, if they thought they might keep silence, why do they say so oft, *Woe be to me, if I preach not the Gospel?* 1 Cor. 9. 16. and, *whether it be right to hearken*

to

to you, more than to God, judg ye, Act. 4. 19, 20.

C. That's a question to be askt them, rather than me. And their Forefathers in Non-conformity, thought such places unskilfully alledged against them by the *Brownists*, and that they were nothing to the purpose: Their Case (and so yours) being so different from the Apostles. "For *first*, They that inhibited "the Apostles (they are the words of "those Ministers concerning the last "place) were known and professed ene- "mies to the Gospel. *Secondly*, the Apo- "stles were charged not to teach in the name of "Christ, nor to publish any part of the doctrine of the "Gospel; which commandment might more hardly "be yielded unto than this of our Bishops, who are not "only content that the Gospel should be preached, "but are also Preachers of it themselves. *Lastly*, the A- "postles received not their calling and Authority from "men, nor by the hands of men, but immediately from "God himself, and therefore might not be restrained "or deposed by men: whereas we, though we exercise "a function whereof God is the Author, and are also "called of God to it, yet are we called and ordained by "the hand and ministry of men, and therefore may by "men be also deposed, and restrained from the exer- "cise of our Ministry. Ib. part. 2. pag. 42.

N. C. They seem to speak with great judgment.

C. Would we could but hear you Discourse now thus wisely and solidly: It would gain you great respect and make every body in love with you, whatsoever differences there were between us. But to hear men only babble in Scripture-language, so ignorantly as if they were mere Novices in Christian Religion, and yet so confidently as if they were Apostles; it cannot but

but disgust all rational persons. Besides, would not any man think that many of your Ministers were carried more by Humour than Piety, and regarded more their own interest, than that of Religion, when he hears them crying out, *necessity is laid upon us*; and *wo be to us, if we preach not the Gospel*; and yet they preach it only where there is no need, and that with a greater breach of the Laws, than if they preached in other places? Why do they not instruct the country people (if they must preach,) where they say the Cures are worst served? I doubt they see their condition would be *Woful* indeed, if they preach'd the Gospel there; and therefore they should have added two words to the Apostles speech and said, *Wo be to us, if we preach not the Gospel, in* LONDON. There is little to be got by preaching it to the poor Countrey folk. Those are barren places to sow the seed in, and will bring forth small profit to themselves. And so they would do well to say in *plain English* (and I should think them honester men if they did) *Necessity is laid upon us*: to tell you the truth, *We must preach to get a living.*

N.C. I have heard them say, that they have search't their hearts often ----

C. So did the Army as I told you, and were never the better for that.

N.C. And they find that they mean uprightly: And that it doth not condemn them of *consulting with flesh and blood.*

C. I find that they apishly imitate the Apostles without their spirit: And run about with their *words* in their mouths, when they leave the *sense* behind. As if when they want the things the Apostles had, it were some comfort to them that they can keep their glorious Phrase and Stile. Did they never

cou-

consult think you one with another, what to do?

N. C. Yes without doubt.

C. And what are they, I beseech you? Are they turned on a sudden into Spirits? Have they left the *Body*, since they left our Churches; and become separated Substances, since they became Separatists.

N. C. What do you mean?

C. Nay, what do *you* mean, thus vainly to affect the Apostles phrase? Who intended nothing else, when he said, (*1 Gal.* 16.) that he did not *consult with flesh and blood* after God was pleased to give him an immediate commission to preach Christ, but that he did not conferr and deliberate with any mortal men, like himself, whether he should go about that work or no. And truly in this sense I doubt your Ministers consulted too much *with flesh and blood*, when they considered whether they should conform to the Orders of the Church or no. They applied themselves to your humour, and thought whether you would not be displeased to see them do that which they had rashly condemned or slighted; and hear them *preach up that, which they had destroyed*. Saint *Paul* indeed stood not upon this, and would not hearken to what men said: But they I doubt had more of his words than of his mind; and sate listning a great while to the voice of flesh and blood about this matter. And I wish they did not consult too much with it about other things: And did not baulk displeasing Doctrines. Otherwise, why do they not teach you in an honest manner as the *Old Non-Conformists* did; That the Ancient Church of God used a Form of Prayer and Praises, as every body knows?

knows * ? And that our Saviour bad his Disciples when they prayed to say, *Our Father*, &c. which he would never have done, if it had not been lawful for us in making our Prayers to God, to use the very same Words? And that is an absurd and frivolous Exception to say, We never read that the Apostles did use a Prescript Form of Words; For if this be sufficient to excuse us from doing what God expressly commands or manifestly permits, that we never read the Apostles or Saints did it; then we must not, or need not Baptize in the name of the Father, Son, and Holy Ghost, because we never find they used those words; or that they Baptised Infants, or that they prayed, or rendred acknowledgments to the Holy Ghost. And farther, why do they not teach you that even upon extraordinary occasions, which require great and special fervency of Spirit, it is lawful to use a Form of Words, as our Blessed Saviour did in his Agony *Matth.* 26. 42. 45. *? And again, not only those Forms which we frame our selves, but which have been composed by others ?* as *Solomon*, they observed, *Jehosophat*, *Hezekiah*, all used the very words that *David* had done before. Nay, further yet, that the people of God have used a set Form of Words in extraordinary occasions, which were appointed long before those occasions fell out. *Daniel* for instance used the words that *Solomon* had commended in case of Captivity *a*: and *Ezra* uses the Form

* There being, say they, confessions, prayers, psalms, reading of the Scriptures, exhortations, solemn blessing used in their Synagogues.

* And so the Prophets had appointed as they gather from 14. Hos. 1. & 2. Joel 17.

a Dan. 9. 5. compared with 1 King 8. 47.

Form of Thanksgiving, which *Jeremiah* had appointed, say they, to be used after their return from Captivity *b*. And more than this, that it is lawful to use not only those forms which are in the Scripture, but such as in the compiling and collecting them, the Invention and such other Gifts of men are used. *There being a liberty* (as the *Separatists* themselves heretofore confessed) *left in the Church to do many things, that tend only to the setting forth Gods Ordinances.* As in preaching of the Word, and in those Prayers, which they call *conceived Prayers*; the Wit, Memory, judgment, and such other human gifts are lawfully and necessarily used. Especially considering, that the peoples Understanding and Memory may be better helped by that they are well acquainted withal, than by the other. And then, if forms thus devised by men be found to be lawful and profitable; what sin can it be, for the Governors of the Church to command that such Forms be used, or for us to use them (being perswaded of their lawfulnese) when they are imposed? Unless any body will say, that therefore it is unlawful for us to hear the Word, receive the Sacraments, believe the Trinity and all other Articles of the Faith, because we are commanded by the Magistrate so to do: Whereas indeed we ought the rather to do good things that are agreeable to the Word, when we know them to be also commanded by the Christian Magistrate. These are the very words of your ancient Writers against the *Brownists* or *Separatists* *c*.

b Vid. Psal. 136. comp. with 33. Jer. 11. and 3. Ezra. 11.

c In the Book published by Mr. *W. Rathband*. part 1. but taken, I find, out of a more ancient writer, Mr. *Rich*, *Bernard's* confutation of the errors of *Barrow* and *Greenwood*, Ann. 1608. pag. 191. 192. &c.

Let

Let but your Ministers, not consulting the People's Fancies and desires, faithfully inculcate these Truths, and indeavour to ingraft them in their minds; it will give a great Testimony of their Sincerity, and I am sure it will go a great way to make up our sad Divisions. If they will not press these things more than any thing else, for the present; (there being such great necessity of it) we can give no other reason of their *silence*, but that they consult their own *interest*, and are loth to leave their Private Meetings. And then considering their known & declared Principles, I shall be forced to use a word of one of their great Enemies (though I protest I am sincerely their friend) and say, they are of the most ancient Sect of the *Auto-catacrites* *[the *Self-condemn'd*] the worst of all Sectaries.

* J. Goodwins obstruction of Justice. p. 68.

N. C. I have heard our Ministers acknowledg all this; and therefore, what needs thus many words?

C. Acknowledg it, man? I would not only have them say so when they are ask't, (as it were a sorrowful Confession whispered in the Ear) but publish it aloud on all occasions; that so they may call back those sheep that are gone astray by their means. Let every one of them, the next time you meet, speak to the people in their own language and say, *Come, let us go up out of this Babel, and confusion; Let us return to Sion; though it be with weeping and Supplication. There the Lord dwelleth, and there he is truly worshipped.* For whatsoever they may acknowledg sometime, the poor people (whom I pity with all my soul) are strangely aud passionately possessed with an opinion of the sinfulness of being present at our Divine Service. Many of them esteem one of our Ministers, how well soever qualified and diligent in his cal-

calling, however blameleſs and exemplary in his converſation; no better than a *Corrupt man*, a *Time-ſerver*, a *Formaliſt*, *Popiſhly affected*, or at leaſt, a man *blinded* and deceived through Ignorance. Nay, there are thoſe who call them the *Sons of Perdition* and make them men of no Conſcience. Some have queſtioned whether they may marry a Conformiſt; as if they were the people of a ſtrange God. To hear ſuch a Miniſter they look upon as a great crime: At leaſt they think, if any other be to be found, they muſt go to the *Non-Conformiſt*, though far the weaker man. And as if they thought that to be godlineſs in themſelves which they call tyranny in other men; there are ſome that *impoſe* this upon their Children, never to hear the *Common-Prayer*: And charge them, as I have heard, upon their bleſſing, to obey them in this Command. And when for very ſhame they cannot but acknowledg the gifts of ſome Miniſters; then they limit the uſe of them only to the information of mens Minds in the letter of the Scripture and diſcovering groſs ſins: But that they may convert Souls, and work Faith and Repentance in them, they very much doubt, if not flatly deny. Nay, ſo far doth this conceit carry ſome of them, that they will ſcarce give a friendly countenance or ſalutation to us: And they commonly call any ſmall company of their own party; the *Church*, the *people of God*, the *Chriſtians* of ſuch a town: As if we had no portion in Chriſt, but they had got him wholly to themſelves. Theſe Humours were obſerved in the *old Separatiſts*; and ſince they abound in you alſo, there is great need to warn you to purge out the old leven leſt it be tranſmitted from generation to generation.

N. C. But

N. C. But though a set Form be lawful, yet it is useless; because there is no able Minister that needs one: and we ought not to provide Crutches for those that are not able, but rather remove them.

C. You would fain be *Governors*, I see, not *subjects*, and we should have fine doings, if you were in the Throne: Unless you were as wise and honest as some of your Predecessors have been, who made this discreet answer to your Exception. *There may be good Ministers, who want the gift of extemporary conceptions of Prayer, and by consequence need a Form.* For St. *Paul* setting down the requisites to a Bishop (saith Mr. *Geree* *) 1 *Tim.* 3. 1 *Tit.* Neither names nor intimates this for one of them. And where the Scripture speaks of Ministerial gifts given to the edification of the Church, this gift of prayer is never mentioned. * Tell me then, if a man have all that St. *Paul* requires in a Bishop, and yet wants this gift, is he a lawful Minister of the Gospel or not? No doubt there are such, who cannot express themselves without confusion, or to the edification of others without the help of a Form: And experience tells us, very excellent men have constantly tyed themselves to it. As Dr. *Taylor*, a courageous witness to the Truth, used the Communion-Book, even in private when he was in Prison, and bequeath'd it as a Legacy to his Wife. He instances also in Dr. *Sibs* and Mr. *Hildersham* who used constantly one form of Prayer before their Sermons. And I find indeed the two last Sermons of the Doctor sent abroad by

* Resolution of 10. Cases Licensed by Mr. *Cranford* and dedicated to Mr. *Rob. Capel* An. 1644.

* 1 Corinth. 1. to the 11. Rom. 12. 6. 7. 8. Ephes. 4. 11. 12.

two

two eminent men with that Prayer before them *.

* Upon 1 *John*, 1. published by Mr. *Tho. Goodwin*, and Mr. *Philip Nye*, and dedicated to my Lord of *Warwick*. By which you may see the Assembly were much out of the way, when they told you, the Lord Jesus furnishes all those whom he calls to the Ministry with this gift of Prayer. Or else these men were among the idle and unedifying Ministry, who did not put forth themselves to exercise their gift. Preface to the Directory.

N.C. I have many things to say about Forms of Prayer, and yours in particular; especially about the imposing them; if you have the patience to hear me.

C. With all my heart: Only contract what you have to say, because I have some business stayes for me.

N.C. You have seen a Book I perceive which hinders several persons, I am told, from joyning with you; and they think it unanswerable.

C. What *Goliah* should that be?

N.C. It is called, *Common Prayer-Book-Devotions, Episcopal Delusions.* Or *the Second Death of the Service-Book.*

C. A terrible, Giant-like Title.

N.C. The Preface to which seems to call your Ministers the *Sons of Perdition*, as you just now noted.

C. O, I remember now; it is said by his Friends to be writ by Mr, *J. Goodwin*; and printed in the wonderful year 1666, when they thought to see us tumble down with a powder.

N.C. It is full of his peculiar phrases, and therefore------

C. I am not concern'd at all who was the Author: Let's consider what he says. I took it to be a piece so foul and scurrilous; nay so prophane and blasphemous

againſt thoſe Devotions wherein ſo many thouſand Souls offer up themſelves to God; that I never expected to hear you name it without abhorrence.

N.C. You paſs a very hard ſentence on it.

C. If you had read the two firſt leaves ſeriouſly, you would not ſay ſo. Where, as if he imagin'd himſelf in a *Tennis-Court* when he chanc't to peep into a Church, he rudely calls the Miniſter's and People's anſwering one another, *Bandying and toſſing of Devotions to and again* (a witty expreſſion you think, but borrowed alas, as the reſt of his Book, from the Railers that were before him *). Nay, his fancy ſtept immediately from thence into an *Ale-houſe*; and he tells us that *theſe Devotions much reſemble the jolly Scene of a ſet of Ale-inſpired Companions, chanting their drunken Catches upon a Bench.* Which is ſuch a leud and impious Scoff at the Devotions inſpired by the Holy-Ghoſt (which directed the Antient Saints thus to anſwer one another*) that, to ſpeak in Mr. *J. Goodwins* phraſe, he muſt be the firſt-born of prophanneſs, who can deliberately commend ſuch writings.

* It is as old as the Admonition in Qu. *Elizabeths* time.

* 15 Exo. v. 21. 15. Rev. 3.

N.C. But what do you ſay to the reſt of the Book.

C. I ſay he was in ſuch a Cholerick fit, and laid ſo furiouſly about him when he writ it, that neither the admirable *Song of St. Ambroſe*, nor the *Creed* it ſelf, (which bears the name of the Apoſtles) cou'd eſcape with fair quarter.

N.C. Not the Creed?

C. No: For he blames the Liturgy, for injoyning us to make Confeſſion of our Faith in that form of words, becauſe ſaith he, *it contains that, which I believe no man underſtands upon any good grounds what it means*; viz. *the deſcent of Chriſt into Hell.*

N.C. Read

N.C. Read his words again, *Doth no man* under-ſtand-------

C. Not one; if his belief be right, which is exceeding large in this point, though very ſtrait in other things.

N.C. High Preſumption, you ſhould ſay, not belief. Have not our Writers given a very good account of this Article?

C. I know not ſo well what yours have done, I am ſure ours, both Biſhops and Prieſts, have explained it; witneſs the late *Primate of Ireland*, Biſhop *Bilſon*, and Dr. *Pierſon* in his excellent Book upon the Creed.

N.C. And when the *Aſſembly* debated this, among other exceptions brought in againſt the three Creeds; a learned Doctor told them (in a Speech of his) that *all the Chriſtians in the World acknowledged Chriſt's deſcent into Hell ſome way or other: either Locally, as many of the ancient Fathers, Latimer the Martyr, Bilſon, Andrews, Nowel in his Catechiſm; or Vertually, as Durandus; or Metaphorically, as* Mr. *Calvin; or Metonymically, as Tilenus, Perkins, and the Aſſembly.* And therefore ſince there are ſo many ways to explain the words, he deſired that (after the example of the Harmony of Confeſſions) the Aſſembly would content themſelves with branding only the *Popiſh* Expoſition of the Article, which takes *Hell* for a part of *Purgatory*, where they ſuppoſe the Souls of the Fathers to have lay'd.

C. I remember well the words *; it was Doctor *Feately* who made this Speech: But alas! all theſe men that we have named underſtood nothing. They knew not (poor Souls!) what they ſaid when they made Confeſſion of their Faith; or they had no reaſon worth a ruſh for what they believed. Nay all the Chriſtian World

* Sacra Nemeſis p. 18.

do but babble in their Devotions, if you will take the word of this triumphant Writer; excepting alway such as himself, who have no Creed at all, that ever I heard of; I mean make no confession of their Faith when they meet together.

N.C. They are offended perhaps with those words; else they would use the Apostles Creed, as it is commonly called.

C. That is not the business; for he scoffs, as I told you, at the Song of St. *Ambrose*, though it contain an incomparable acknowledgment of Almighty God, and the principal points of Christian Faith, and hath none of those words in it. *This is no more fit*, in his conceit, *to be used in Divine-Service, together with the Psalms of David, than an Asse was to be yoked with an Oxe in the same Plough, under the Law of Moses.* Had he the same opinion think you of one of his own Hymnes (or Rimes rather) though never so flat and insipid? No, I warrant you. They were divinely inspired; heaven-born Songs; no less Canonical than the Psalms of *David.*

N.C. They had no such thought of them.

C. Why then did they joyn them with the Holy Scriptures in Gods Service? How durst they yoke together things so different, as those made by God and those made by Man? Or if that were lawful; why are we blamed for using the Song of St. *Ambrose* in Divine Service? Nay, why did he call our Liturgy upon this account, a *medley* * *of things, Canonicals and Apocryphals*, no more fit to be molded together in Evangelical worship, than those creatures I mentioned to be coupled in the same Plough?

* He adds a heap of other words as his manner is, when these would have been sufficient.

N.C. I know no reason for it.

C. Nor

C. Nor will you ever find a Reason why another famous Book * of yours, in the late times said; that *the solemn salutes and demy-adorations of St. John Baptist, and the Blessed Virgin were left still in the Common-Prayer Book by our Reformers.* There is no occasion at all for this Calumny, unless he thought *Magnificat* and *Benedictus* were two Popish Hymns, whereby we honoured those Saints: as it were easie, I think, to perswade many of their ignorant and credulous Followers. Nay, they who can be content to hear us compared to a knot of *Ale-inspired Companions*, when we sing those words of the Holy Ghost; may, for any thing I know, be taught to raile upon *Magnificat* and *Benedictus*, if as they were but certain *Drunken Catches.*

* *Vox Populi*, Second part p. 3.

N.C. You are too severe.

C. I abhor severity where gentleness is the proper cure. But Saint *Paul* tells *Titus*, that *unruly* and *vain talkers*, and *deceivers*, must be *rebuked sharply, Tit.* 1. 13. And there needs no other witness that there are such among them *(whose mouths must be stopt)* than the *Prefacer* to the Book we are speaking of: a confident *Ignoramus*, who struts as if he were some great man, and makes a rattling with his big words as if he had some mighty matter to tell us; but in effect hath just nothing, except two or three gross and palpable falshoods, of which I will make him asham'd if he have not a very brazen forehead.

N C. Do you think he would lye for Christ?

C. I think he is a bold and vain talker of things he understands not: what more, do you judge when you have heard what I have to say. If the

Book was writ by the person before nam'd, as his Disciples affirm, then he tells us one Notorious Tale when he saith, *The Author ended his days in a kind of Exile, for adhering to this truth, defended in his Book.* viz. *That nothing ought to be imposed in the worship of God.* For it's well known by all that understand any thing of our affairs, that Mr. *John Goodwin* suffered no banishment of any kind; but was disabled from his office (though there had been no Common-Prayer) for intermedling so much in the late Civil quarrels, and writing a Book to justifie the horrid murder of our late Soveraign. But to let that pass. He asks us, you remember, *Where were more learned, more godly men in the World, than* Cartwright, Parker, Reynolds, Greenham, Ames? *And who knoweth not that these and many more of the same heavenly stamp, suffered extream Persecution, Deprivations and Banishments, rather than they would touch with the graven Images, the work of the Craftsmen, that then were, and now are, the snares and nets upon* Mispeh *and* Tabor?

N.C. I remember them very well.

C. And is he not an abominable reviler in reproaching us with Idolatry, and the worshipping of Graven Images?

N.C. But where are the Falshoods?

C. Is that none think you? But those I now intend are, that he makes those men against a stinted form of worship who were for it; and to suffer extream persecution on that account who suffered none at all, much less Banishment. Other untruths there are, but these are sufficient to make him blush, if he have any of that vertuous colour left.

N.C. Was

N.C. Was not *Cartwright* of his mind?

C. No. For he declared his meaning was not to disallow of a *prescript form of Prayer*, and an *Uniform Order* in the Church. His quarrel was onely with some things in our Service-Book. But yet he professed he did not oppose the Ceremonies as simply unlawful, but only as inconvenient. And therefore perswaded the Preachers rather to wear the Surplis than cease their Ministry, and the people to receive the Sacrament kneeling, if they could not have it otherways: because though that gesture was, as he conceived, incommodious, yet not simply unlawful. All which and a great deal more I will prove out of his own works and other good Authors, if it be contradicted; as also that he lost his Professors-place at *Cambridge* upon other accounts, and after all went to *Warwick*, where he was born, and dyed in the discharge of his Office as their Minister. And Mr. *Edwards* I remember tells us that he citing a passage out of Mr. *Cartwright's* Comments on the *Proverbs*, in a Sermon he preached a little before the Wars to perswade the people to take heed of the *White Devil*, viz. *the separation upon greater pretence of Purity*; Mr. *John Goodwin* came to him when he had done, and gave him great thanks for it. As for Mr. *Parker*, he indeed went further and said, the Ceremonies were unlawful either to be imposed, or used. But he was far from being so great a Schollar as this man fancies; at least his learning was not well digested. For taking upon him to maintain, that *Popish* Idolatry is every whit as bad as *Pagan*, he brings a passage out of Saint *Augustine* to justifie this, that a *Heretick is worse than a Pagan*. Which are the Words of another man, whom Saint *Augustine* in

that place confutes, and asks him by what rule he concluded this, seeing our Lord said, If he hear not the Church let him be to thee *as an Heathen*, not *worse than an Heathen*. By which you may see how how forward men of this spirit are, to catch at any thing that may seem to favour their Opinions, and to make a shew of learning when they think it will serve them, though they slight and undervalue it as a carnal weapon, when it is in their Adversaries hands. And if I thought this man understood him, I should imagin he had learnt of Mr. *Parker* to magnifie those of his own party beyond their deserts: For he extolls the refusing of conformity as such a singular piece of service done to God, that he compares such persons as were therefore deprived, to *David's Worthies*, and the three hundred men that followed *Gideon*. Most brave flourishes! How can you chuse but yield your self captive to such *Champions*; beheving this Prefacer upon his word, that those he Musters up were in the number of the *Worthies*. But he belies Mr. *Greenham* too; as I am able to prove from good Testimony, even from himself. But for brevities sake I shall only let you know that Doctor *John Burges* assures us, that on his own knowledge and in his hearing, Mr. *Greenham* denied to perswade any man against the use of the Ceremonies; and professed he would be loth to be put to the solution of this Objection (as he called it) *wear the Surplice, or Preach not*. Which is an argument that though he did not like them, yet he did not hold them unlawful, much less Idolatrous, as this Ignorant Writer would perswade us. I can prove also that he abuses Doctor *Ames*, but that I make haste to tell you; the most palpable forgery of all, is

the

the putting Doctor *Reynolds* into the Catalogue of his *Mighty Men*. And since he pretends to understand Latine, I will send him for his more full conviction to an Author no less learned than that excellent Doctor, and a far better Schollar than any of the rest; and that is Doctor *Richard Crackanthorp*, who tells the Arch-bishop of *Spalato* that the Doctor was no *Puritan* (as he called him) but he himself a *Calumniator*. For *first*, he professed that he appeared unwillingly in the cause at *Hampton Court*, and meerly in obedience to the Kings command. And then, he spake against not one word there against the Hierarchy. Nay, he acknowledged it to be consonant to the word of God, in his conference with *Hart*. And in an Answer to *Sanders* his Book, of the *Schism of England* (which is in the Arch-bishops Library) he professes that he approves of the *Book of Consecrating and ordering Bishops, Priests and Deacons*. He was a strict observer also of all the Orders of the Church and University, both in publick and his own Colledg: wearing the Square Cap and Surplis, Kneeling at the Sacrament, and he himself commemorating their Benefactors at the times their Statutes appointed, and reading that Chapter out of *Ecclesiasticus*, which is on such occasions used. In a Letter also of his to Arch-bishop *Bancroft* (then in Doctor *Crackanthorps* hands) he professes himself conformable to the Church of *England*, *willingly and from his heart*, his Conscience admonishing him so to be. And thus he remained perswaded to his last breath; desiring to *receive Absolution* accor-

Defens. Eccl. Anglicanæ, &c. cap. 69. pag. 419. An. 1529.

ding

cording to the manner prescribed in our Liturgy, when he lay on his Death-bed. Which he did from Doctor *Holland* the King's Professor in *Oxford*; kissing his hand in token of his Love and Joy, and within a few hours after resigned up his Soul to God. What think you now; was Doctor *Reynolds* one of those that abominated our Worship, suffered *extream persecution, deprivation and banishment too?* Or must he that lately stood among the most *learned* and *godly men* in the World, be now blotted out, and put in the black list of Idolaters, *and touchers with Graven Images?* What say you? Will you never see how these men deceive you? Must the most knowing men on our side, that report things to us from solid testimony, be thought lyars; and these impudent sots be believed on their bare word?

N. C. I am convinced he understood nothing of these matters.

C. And yet he writes like a Teacher; though I believe he never studied their own Writers about these points. If he had; the silenced Ministers in those dayes would have taught him a great part of what I have said. For they have told us in Print, * that *Most of those Ministers* appointed to speak for them at *Hampton Court* were not of *their chusing*, or *Nomination*, or *Judgment* in the matters then in question;

* Christian Modest Offer (as they call it), of the silenced Ministers, in which they call for another disputation. *Anno* 1606.

but

but of a *clean contrary*. For being intreated at that time to diſpute againſt thoſe things *as ſimply evil and ſuch as could not be yielded to* without ſin, they profeſſed to them, they were not ſo perſwaded, and therefore could not do ſo. And being then requeſted to let his Majeſty underſtand, that ſome of their Brethren were further perſwaded touching the unlawfulneſs of thoſe things than themſelves, they refuſed that alſo. Now I would fain know of this *Epiſtler*, whether he do not think Doctor *Reynolds* was one of thoſe *Moſt?* and whether he do not ſee that ſuch men as he were aſhamed the King ſhould know; that any of the Nonconformiſts (to whom they wiſht well) were ſo weak as to call the things in difference *ſimply evil?*

N.C. I think you had beſt diſmiſs this man. What ſay you to the Arguments in the Book it ſelf?

C. Where ſhall we find them? There are ſtrains of railing Rhetorick, ill applied ſimilitudes (which are the common way of deceiving) abuſed Scriptures; looſe inconſequent-reaſonings; in a word, no arguments, that do not prove a great deal too much.

N.C. Methinks there is ſomething in that, *p.*4. *That it is impoſſible for a man to keep up his heart ſo much as in a tollerable poſture of Devotion, reverence and attention to ſuch Prayers, as having been fram'd by men, and thoſe no more excellent than their neighbours, are grown familiar to us, and can be ſaid by rote beforehand, we having heard them a thouſand times already.*

C. No

C. Nothing at all. For by whom are *their* Prayers framed? Are they Angels or glorified Saints in the Church Triumphant, that muſt not have the name of *Men*? Or dare they ſay, the Spirit frames them? And do they not repeat for ever the ſame phraſes, only not put together always in the ſame Order? How many thouſand times have you heard them beg, that they might *prize Chriſt more*, and *Ordinances more*, and *Sabbaths more*, and a number of ſuch like things as theſe? And beſides all this, what ſay you to the *Pſalms of David*? Could no man anciently joyn devoutly in ſinging them, becauſe they were ſo often repeated, and ſo well known that the *Jews* had them by heart?

N.C. I cannot tell; *But God himſelf*, he ſaith, *judges it neceſſary to conſult his glory (I mean a Religious awe, reverence and eſteem to his counſels and works from men) by concealing the one and the other, till the time of their bringing forth, that ſo they may come freſh and new to them.* VVhat ſay you to that?

C. I ſay he doth not write ſenſe, for it is as if he had told us, that God doth not reveal his Counſels, till he reveal them.

N.C. But you may gueſs at his meaning; that God keeps ſecret what he intends to do, till he bring it to paſs.

C. That's falſe. For he foretold many things by the Prophets. But were it altogether true; it's nothing to the purpoſe. For though he ſurprizes us ſometimes with events we never thought of, and could not foreſee; and will not always

ways let us know what *he intends to do:* yet he doth not judg it neceſſary to conceal his will, concerning that which *we are to do.* No; quite contrary. He judges it neceſſary to declare it, and hath made no new Declaration ſince the Apoſtles times. And yet we may have a Religious reverence, ſure, to his Counſels revealed in his Word, though they come not freſh and new to us. If we cannot; all that I have to ſay is, that then the ſame Exception lyes againſt *them*, which you bring againſt the *Common-Prayer.* Nor are your own Prayers ſo freſh and new as he pretends; but we know beforehand the moſt you have to ſay; only you have ſome new invented Words and Phraſes which ſometimes give us juſt diſguſt.

N. C. Doth not our Saviour ſay, *Mat.* 13. 52. that *every Scribe*, every Teacher, *inſtructed to the Kingdom of Heaven, i. e.* meetly qualified for the work of the Miniſtry of the Goſpel, *is like to a man that brings forth out of his Treaſures, things new and old?*

C. What of all that?

N. C. Doubtleſs our Saviour ſpoke it upon this Account, as he tells you.

C. Doubtleſs he was full of fancy (as well as the reſt of his Brethren) which laid hold of every thing without any reaſon, if it would but make a ſhew, and ſerve to countenance their wild opinions. Elſe he would have eaſily ſeen that our Lord ſpeaks of his Apoſtles and Evangeliſts, who were furniſh'd with abilities to propagate the Goſpel, both by their knowledg in the Old Revelations in the ancient Scriptures, and in the new, which he made unto them.

N. C. But

N. C. But *the Liturgy smells rank of the Popish Mass-Book which alone is sufficient to make it the abhorring of their souls that understand any thing of the severity of the Divine jealousie*, &c. pag. 5.

C. The old *N. C.* were not affrighted with such terrible Nothings as these. But told our *English Donatists* (the *Brownists*) who objected this: *That it was more proper to say the Mass-Book was added to our Common-Prayer, than that our Common-Prayer was taken out of the Mass-Book.* For most things in our Common-Prayer were to be found in the Liturgies of the Church, long before this Mass-Book, you talk of, was heard of in the world. The Mass was patched up by degrees and added to the Liturgies of the Church; now one piece, then another. And if a true man may challenge his goods wheresoever he finds them, which the thief hath drawn into his Den; then the Church of God may lawfully lay claim to those holy things which the Church of *Rome* hath usurped, and snatch them away from among the trash wherewith they are mingled. A great deal more to the same purpose you may find in Mr. *John Ball* *, which I cannot now stand to tell you. The sum is this; "That *Popery* is a Scab or Leprosie that "cleaves to the Church. It mostly "stands in erroneous, faulty, gross "and abominable superstructures upon the true "Foundation, whereby they poyson, or over-"throw the foundation it self. But take away "the superstructures and the foundation remains: "Remove the Leprosie and the man is sound.

* Answer to two Treatises of Mr. *John Can.* 1642. part. 2. pag. 9.

N. C. You

N. C. You talk of Liturgies in the ancient Church: We read of none in the Apoſtles time.

C. True: But as the ſame perſon ingenuouſly confeſſes,** they might be, though we read nothing of them. For the Apoſtles have not ſet down a Catalogue of all and every particular Order that was in the Church. However, a ſet form of Prayer to be uſed in publick meetings is not unlawful, becauſe it is of the number of things which God hath not determined in his Word, &c. *And as to call that Holy which God hath not commanded is Superſtitious, ſo it is erroneous to condemn that as unholy or prophane which God allows, or is conſonant to his Word, though not preciſely commanded.*

** Ib. part. 2. p. 17.

N. C. It is a common opinion that the Liturgy is a novel Invention in the dayes of blindneſs and lazineſs, in favour of Idle and debauched Prieſts.

C. You are all as learned as the *Preſacer* to your Book. But you might be more truly learned if you would read the *Author* now mention'd; who tells you that though it's hard to determine the preciſe antiquity of ſtinted Liturgies; yet that they have been in uſe in the Chriſtian Church for the ſpace of 1400. years if not above, no man can deny. And that they could not be invented for ſuch ends as you imagine; becauſe the *chief promoters of ſtinted Liturgies were renowned for their conſtant and unwearied preaching every day in the week, and ſometimes twice* *.

The New England Miniſters would have taught you more; for all they

* Ib. pag. 18.

dare

dare say against the Antiquity of Liturgies is, that *for about an hundred years there were none* a: Then your *Dialogue*-maker *b* tells you they came in; but hath the impudence to add, that Ministers then grew idle and weary of taking pains.

a Letter of Reply and Answer about 9. positions, pag. 2.
b Mr. *Hughes*, p. 42.

N. C. It is a sad thing there should be such endless disputes: Surely if they that composed the Common-Prayer had dreamt that it would create so many divisions, distractions, tumults, confusions, &c. they would never have found either heart or hand to lift up toward the promoting of it. pag. 8.

C. An admirable Argument! As if he had said, The Pen-men of Holy Scripture would never have writ as they have done; if they had but fore-seen what ill use would be made of their words, what Wranglings and Disputes they would raise, and how they would be wrested and tortured to a sense which they never thought of. Must the possibility of an inconvenience that may grow, hinder us from doing good things?

N. C. No. But there is no good comes of this. *For they who like this kind of Worship are generally Ignorant, Prophane, Superstitious, Time-Servers, Fearful, Unbelievers, Haters of those that are good, Drunkards, Adulterers,* &c

C. I know he saith so: And repeats it a little after, that *they are generally if not universally persons much estranged from the life of God, affectionate lovers of this present World.* But we know withal that there is a vast number of Ignorant revilers, railers, lyars, false-accusers, covenant Breakers, proud censu-

censurers of their Brethren, uncharitable, contentious, implacable, self-conceited, greedy scrapers of wealth, &c. Who love the *other kind of Worship*, and like no Prayers but those of their own conceiving. Doth not this Argument *war strongly* (as his phrase is) against such a worship; *and is it not a great presumption of the carnality of it, that it comports with the humours, fancies and Consciences of men of such an evil Spirit?* If you like not such Reasonings against the Prayers of your invention, let them alone when you dispute against ours. But I must tell you however that this man, let him be who he will, hath committed a most hainous sin, and is presumptuously uncharitable in judging the Generality, if not all, of us to be ungodly. We know the contrary, and are assured that there are more *than one of a City, or two of a Tribe* (as he loves to speak) that are truly conscientious, and serve God in this way which he so scorns, with much satisfaction and joy of heart. And all sober men I think, will look upon it as an intollerable piece of Pride in him to say, that *it is hardly credible any man fearing God* (if there be any such among us) *should partake at any time in this worship with any great contentment.* This is to measure other mens Corn by your own Bushel. A piece of the old leven of the *Scribes and Pharisees*, or if you will, the *Separatists* here in *England* before he was born: To whom Mr. *Gyfford* answered *then* as we do *now* *. *It cannot be denied but that many pray fervently with sighs, and groans, and tears, who read the Prayer upon the Book, or have it as we use to say, by heart.*

* Answer to Mr. Greenwood, pag. 72. &c. 1590.

N. C. But if your prayer Book were as free from blemish as *Absolom*, nay, if it had been composed by a General Council of *Elect Angels*; *the imposing of it*

would be impertious Blasphemy, and the use of it as imposed, base and wretched Idolatry.

C. Go and find some child to fright with your blustring Language.

N. C. It is more than noise. For he tells you (*pag.* 11.) *that it is as well or as much the incommunicable priviledge or prerogative of God to prescribe, appoint and command his own worship, as it is to be worshipped. And therefore whosoever shall authoritatively under any penalties command any Form, Model, Method or Manner of Divine Worship makes himself God; and whosoever submits to such Worship is an Idolater, because he gives that honour to a creature which is due to God alone.* What have you to say against this Argument?

C. I say that as no body doubts but God, who is above all, hath a right to appoint *his own Worship*, so it is as certain that he hath not appointed any *model of Worship* or form of words to be used in Prayer and none else. Nor hath he told us that he will not be worshipped by a set Form, or that we must vary our words and phrases, and *conceal what we have to say to him till we bring it forth.* And therefore I say he hath left it to our sober and Religious Reason to determine after what manner that worship which he requires may be best performed. And if not to every mans reason (which would be absurd) then those who govern the rest are to consider how christian Societies when they meet together may most solemnly pray in the name of our Lord Jesus for such things as are according to Gods will; and give thanks also to God the Father through him. And consequently it is no incommunicable prerogative to appoint a *Form or Order* of Divine Worship, since God hath not appointed one himself, and yet must not be worshipped disorderly. And if it may be appointed, then it may be appointed under penalties,

penalties, to keep men from wanton contempt of the publick Reason. Mr. *J. G.* you remember composed a hymn to be sung on a day of Thanksgiving in his Congregation. This was a form, and authoritatively imposed; else every one there might have brought forth his hymn and put all into confusion: which if they had done they might justly have been censured by him, if he had had any power. Now I would fain know, why the Magistrate may not prescribe the Song of St. *Ambrose*, or any other godly Hymn to be sung by all Congregations committed to his charge; as well as one Minister prescribe an hymn to his particular Congregation? and why the Magistrate may not use all his power and punith as he sees cause; as well as such a Minister use all his (who could only reprove) in case of contempt? I would know also how this Author could excuse the whole Christian World from being Idolaters, you *Presbyterians* not excepted, if his Doctrine be true. For the Parliament prescribed the *Directory*, and that not without penalties, as a *model or manner* of Divine Worship: and so *they* usurped the place of God; and *you* who submitted to their orders, *Worshipped the creature*, and said constructively and in effect (if he reason right) to the Parliament, *Thou art my God*, or *I acknowledge and own thee for my God.*

N. C. I remember the words, pag. 12.

C. And what would have become of you, if after this dreadful sentence, he had not in an extraordinary fit of good nature revoked it; and allowed the use of a prescribed form? For though he say *that conceived prayer, for the nature and kind of it, is that very worship which God Commands.* Yet as he doth not prove it, so he affirms it not confidently, without this restriction; *at least to those that are, or by the use of means may be, capable of it, p. 30.* Very kindly said; I

perceive this gift then of conceiving prayer is but natural, and no divine inspiration; and where nature is not ready in its conceptions, it may be relieved by the help of Art: and some may be uncapable of it, whatsoever means they use to acquire this gift. And consequently conceived prayer is not the Worship which for the nature and kind of it, God commands; because he doth not command impossible things: but another manner of Worship by a constant form may be used; nay, imposed too when a Magistrate judges it needful, and sees that those who are most zealous for conceived Prayers alone, have generally least abilities to conceive aright. In short he grants, *p.* 55. that *stinted forms of Prayer in themselves, unto some men, and under some circumstances may be lawful*: He might as well have said needful, for I suppose he thought them lawful, in case men could not conceive prayers themselves, as they ought. And then why may not the circumstances be such that they may be needful *to all*; at least at sometimes, when men of the readiest inventions are indisposed? And mark I beseech you how timerously he begins to speak after all his vapouring, when he tells us, *We shall hardly find in the Scripture, especially in the New Testament, the same Prayer used by the same person the second time.* It seems we may find it, if we will but take the pains. But to save us a labour he presently remembers, that Christ prayed the *same words* a second and a third time: which he excuses thus; by the *same words* we are to understand the same in sense, matter and import, but not in sound, letters or syllables. How he came to know this I cannot tell; for my part I believe our Saviour was not concern'd about new words when he had the same thing to say again. But the like peremptory conclusion he makes concerning all the exhortations

to

to prayer delivered by Christ or his Apostles; which he saith were intended *only* of that kind of prayer which the Saints were to conceive and indite *by the help of the Spirit*, which they who believed did receive. To countenance this he cites a great many Scriptures, and tells us that those places (at least the most of them) cannot be understood of the Miraculous gifts of the *Holy Ghost*, &c. which is so notoriously false that I wonder he had the confidence to affirm it. The *first* is *Joh.* 7. 39. the *next*, *Act.* 5. 32. which no man I think before him ever understood otherwise than of the extraordinary gifts bestow'd on the day of Pentecost. And of such gifts the Apostle speaks in the *Rom.* 5. 5. 2. *Cor.* 5. 5. *Gal.* 3. 2. *Ephes.* 1. 13. In short, there is but one place of all that he musters up, that can with any colour be drawn to serve his purpose, *viz. Rom.* 8. 14, 15. And yet to me there is no Sense so plain of those words as this; that all the gifts of the Holy Ghost being a great Evidence of the truth of Christianity, they that lived accordingly, might be assured of the love of God; and whether they were *Jews* or *Gentiles* might call God *Father*, though they observed not the Law of *Moses*. But I most marvel that he should alleage that place in 1 *Joh.* 2. 27. which the *Brownists*, I remember, were wont to cite (and with more shew of reason) to prove that every Saint had the Holy Spirit so open to them, and lead them into every truth. To which if you please you shall hear what the *Old Non-conformist* replyed.

N. C. I had rather hear what you can reply to the Scriptures which he brings to prove, *that therefore God abominates a worship or a form and manner of Worship, because he hath not commanded it.* Though the Worship were in its own nature abominable, yet he takes no notice of that; but only of its *not being commanded*,

manded, which is a sign the provocation lyes there, *Jer.* 7. 31. *Jer.* 19. 5. *&c.* pag. 19. 20.

C. I remember the places very well; and remember withal that this is a miserable old argument which hath been answered many a time before he set pen to Paper. And it hath been proved with plain Evidence, that the meaning of the words, *which I commanded not*, is as much as, *which I forbad*: as he had expressly their offering their children to *Molock*, of which he speaks in that *Jer.* 7. 31. So when it's said that they offer'd strange fire *which the Lord commanded not*, *Lev.* 10. 1. all conclude that less is said and more understood, *viz.* that the Lord hath forbidden it. Mr. *Hinsworth* himself cannot deny it, who yet makes the same use of this phrase sometimes that this Author doth. And indeed a man must flatly contradict all reason that opposes this. For when he speaks of those that should worship other Gods, Sun and Moon, *which he had not commanded*, *Deut.* 17. 3. it is senceless to interpret it otherwise than this; *which he had forbidden*. For if this was the reason why a man sinned in worshipping the Moon, that he did it without Gods leave or Command; it would suppose that God might have commanded them to worship it and serve other Gods: which no body imagines. All those places therefore, which he alledges to prove that Gods not commanding a thing is enough to make it unlawful, amount to no more but *this*; that his forbidding a thing makes it unlawful.

N. C. But we ought to interpret the Scripture according to the very form of the words; and so, that is unlawful which is not commanded.

C. Just now you were only for the sense and the matter, not the words and syllables. But to let that pass; I have shown you this is a fashion of Speech in the

the *Old Teſtament* for a thing forbidden. And beſides, the abſurdity of your Interpretation is ſo great, that the wiſer ſort of that party who firſt uſed this argument were forced afterward to forſake it: as I can clearly demonſtrate out of Mr. *Cartwright*. And indeed where hath the Lord commanded a Miniſter to read a *Text* and gloſs upon it; or the Congregation to ſing the *Pſalms of David* in Metre? Mr. *Smith* can never be anſwered by theſe Diſputers, who ſaid that the Holy Scriptures were not to be retained as helps before the eyes in time of worſhip: and that it was unlawful to look upon a Book in ſinging Pſalms. Nor could they have told what to ſay to that poor Gentleman in *Warwick-ſhire*, who was ſo deeply poſſeſſed with theſe two fancies, *that we muſt not communicate with ſinners: nor uſe any humane inventions in Gods Service*; that to avoid the firſt he ſhut up himſelf and children in his houſe, having no meat but what was put in at the window; nor ſuffering any body to come near them when they all lay ſick in great miſery: and to avoid the laſt, he cut out the *Contents* and the *Titles* of every thing in the Bible, leaving nothing but the *Text* it ſelf *.

* Mr. Ball Anſw. to Can. p. 138.

N. C. Doth not God ſay *thou ſhalt neither add thereto nor diminiſh from it?* Deut. 12. 32.

C. What? not add Contents, or Notes for the better underſtanding of the Bible?

N. C. Nothing to the worſhip of God, of which his own Word is to be the only rule, and not the leaſt title to be abuſed of our own.

C. Why do you only ſay to his *Worſhip*? You learn't this of Mr. *Ainſworth* the old Separatiſt, who moſt unjuſtly reſtrains thoſe words to God's Service: whereas *Moſes* ſpeaks of every thing he had received

from him, whether they were *Statutes* or *Judgments* as you may see, *v.* 1. In one word, of the whole Law, which was to direct them not only in Religious but civil Affairs *. And therefore this place is as effectual to prove that there may be no Law made to determine our civil controversies, as that there may be none made to order God's Worship and Service. And then what hinders but those men may obtain their desires, who told you lately, it will never be well till the Laws of the Lord Jesus be received alone? That all our Counsellors and Pleaders bring their Books of Common Law and bestow them as the Students of Curious Arts did theirs in the Apostles time? That the Godly send out their writs to supersede all proceedings in *Westminster-Hall*, and judg all things in their *Churches*?

* Read the 4 Deut. 1. 2. where he begins his exhortation to observe his Laws; requiring them not to add or diminish from any of them.

N. C. The State will never suffer that Folly.

C. Nor this foolish interpretation of Scripture, I hope. The *Jews* I am sure (from whom Mr. *Ainsworth* borrows so many useful expositions) never thought that no particular Laws might be made agreeable to the General, and for the preservation and better execution of them. For the Elders made many, and imposed those commandments on the people as a hedge and security to the Divine Laws: and in this they did well. All the fault was that in process of time they grew too numerous, and they equalled the decrees of the *Elders* with the very word of God, nay, sometimes made the Law void by them.

N. C. Since you say you are in hast to be gone, I'le trouble you no farther about this Book: though there are many things behind that deserve consideration.

C. I am not of that mind. He hath but raked together all the frivolous exceptions, with the filthy scoffs and jeers which were answered in the days of our Forefathers: and are as easie to confute as to tell to Twenty. But let me tell you this before we part with him, that Mr. *J. Goodwin* was not wont to allow reasons drawn from the *Jewish Law* (though all the lofty Rhetorick in this Book be drawn from it) because the state of things now is not like what was then. He tells us for instance in his *Hagiomastix*, though blasphemers, seducers to Idolatry, and false Prophets were put to death by that Law, yet we have not the same reason to do so now; because they might immediately consult with God in all difficult cases that hapned about matters of Religion; but we have no such infallible directions in all cases, and cannot have disputes so ended. If this Reasoning be good, then this is I am sure. God directed every thing about their Sacrifices in the *Jewish Law*, and therefore no Rite or Ceremony was to be added by them, because if any more were needful they might still repair to him: But he hath not done so under the *Gospel*, nor do we know to what Prophet or Oracle to go for direction in every thing; and therefore we must repair to Religious Prudence and discretion.

N. C. I marvel he should speak with so much confidence and triumph in a matter that is so disputable.

C. It was the manner and the custom of the man (if Mr. *J. G.* were the Author) as you may be satisfied if you look into his *Anticavalerisme*. Where he tells you, *There is no occasion* * *for a man to make a stand in matter of conscience, whether he should ingage on the Parliaments side, or no: nothing to detain ones Conscience in suspense; the righteousness of the Cause being as clear as the light, or as*

* Pag. 6.

as the Sun at noon day. And to grace the business with Scripture language, he tells you; *the Cause is like the Law of God it self in these excellent qualifications of it; that it is Holy, just and good.*

N. C. I never knew any man speak with such assurance in a thing which all wise men thought at least doubtful.

C. Well, I put you in mind of it then, that you may not either wonder or be staggered when you hear men speak with such assurance. For he uses as big and confident words in another case, in which I am sure you are as confident of the contrary, *viz.* about the putting our *Late Sovereign* to death. *This conclusion*, saith he, *stands like a great mountain immoveable; that the justice and honour of the sentence against the late King are no way impairable by this supposition that this present Parliament is not a compleatly-legal Parliament.* * And in another place; *Doubtless never was there any person under heaven sentenced with death upon more equitable or just grounds, in respect of guilt and demerit* (a). Thus he boasts also, that he hath brought this Conclusion, *That there was a necessity lying on the Army to seclude many Members*, into as clear and perfect light as any the Sun shineth at Noon-day (b).

* Defence of the sentence passed on the King, p. 47.

(a) Ib. p. 91. repeated again p. 95. without all controversie, there never was in any age through the whole world, a sentence more just, &c.

(b) Reply to Mr. Geree's might overcoming Right. p. 130.

N. C. At midnight he should have said.

C. No; let him say at noon-day. They are but words of course; every thing, though never so dark, is to him as clear as the noon-day. And therefore no wonder

wonder it be so clear to him that we are all Idolaters; and that the King in imposing the Common-Prayer hath *equalled himself unto God, and obtruded himself as God*, to be worshipped by us as *Nebuchadnezzars* Golden Image was. For he told us you know in express words, *That whosoever shall authoritatively and under a penalty command any model, method, or manner of Divine worship to be observed by men, makes himself God*, &c. you may read it at large, *p.* 11. 12. For it is as clear as the Sun.

N. C. That such Books ought to be burnt.

C. I must add that you are all guilty of too much confidence, and talk as if you were infallible in your conclusions. When you see therefore the folly of it in another, mend it in your selves. And do not talk hereafter as if all Godly men had ever been of your mind: No man of a tender Conscience but held it unlawful to prescribe any thing in Gods worship. Every Body knows *Cartwright*, *Reynolds*, *Gresnham* were of this opinion as the Prefacer boldly told you; and it is a wonder he did not add Dr. *Sibbs*. For so some of your party took care the world should believe; and chose rather to corrupt his writings, then have it thought he was of another Persuasion.

N. C. I shall never believe it.

C. You may chuse: But I shall prove that this good mans writings were abused presently after his death in this very point. For in his Book called the *Soules Conflict*, he gave this direction among others to guide a Soul in doubtful Cases. *The Laws under which we live are particular determinations of the Law of God; and therefore ought to be a rule to us so far as they reach. Though it be too narrow a Rule to be good only so far as mans Law guides unto; yet Law being the joynt Reason and consent of many men for publick Good, hath an use*

for

for the guiding of our Actions that are under the same. Where it dashes not against Gods Law, what is agreeable to Law is agreeable to Conscience. Thus the Rule stood when the Book first came out*. But in a very short time after, when he was newly laid in his grave, the first words were changed into these; *The Laws under which we live, are particular determinations of the Law of God in some duties of the Second Table.* In which they made two restrictions of that which he had said in General words; First, they restrain'd the Rule to the *Second Table*, and not to all things neither, but only *some duties*. And then they add a whole Sentence, by way *of Example*, which was not in the first Edition: which I make no doubt was done on purpose, lest any man who read the Book should think it was the *Doctors* opinion, that we should conform to the Orders of our Governours about the worship of God, where the Law of God hath determined nothing in particular, and their Laws do not cross his. But what is there done by the *Jesuites* worse than this? what greater injury to the dead than thus to play tricks with their Books, and change their words at your pleasure?

* First Edition 1635. pag. 364.

N. C. It is very strange.

C. I have something more to tell you. As they have added here, so they have taken away in another place just before it. He is Answering I told you this Question, what course must we take for guidance of our lives in particular actions wherein Doubts may arise, what is most agreeable to Gods will? And one Advice is this; *we must look to our place wherein God hath set us. If we be in subjection to others, their Authority in doubtful things ought to sway with us.* A dangerous Rule some men thought; and therefore

fore in the next Edition, they left out those words *in doubtful things.* And also blotted out this whole sentence which follows; *It is certain we ought to obey* (*viz.* in doubtful things of which he is speaking) *and if the things wherein we are to obey be certain to us; we ought to leave that which is uncertain, and stick to that which is certain: In this case we must obey those that are under God.*

N. C. Are you sure of this?

C. As sure as that I see you: though I must tell you there was a neat device to hide this fraud; for they reprinted the Book speedily with the very same Title page that was before without giving notice, that it was a *second Edition*: And by leaving out those lines; and adding an example, as I told you; to illustrate the rule as they had restrain'd it, they made the pages exactly even as they were at the first. * Afterward the Book was divided into Chapters: and in all Editions since you will find these Rules (*Chapt.* 17.) with these alterations.

* There are two Editions of 1635. one of his own, another of some bodies else; but so ordered that they seem the same. At least they reprinted that sheet (wherein these things are contained) with these alterations, which I add lest I should not be rightly understood by all.

N. C. By his own appointment, it is like.

C. Why did they not tell us so?

N. C. I know not.

C. I'le tell you then: They were loth to tell a plain lye: For the *Doctor* dyed within three days after he had writ his Preface to the first Impression; and therefore it's most likely made no Alterations. That Preface was dated *July* the first 1635. and he dyed *July* the fourth. So I gather from those who put out his two last Sermons preached *June* 21. and 28. and he dyed

dyed, say they, the Lords day following. Immediately after which came out a *new impression* of the same year 1635. but not called a second Edition: which they would have us believe was not till 1636. A meer cheat as I confidently affirm, having seen and compared all.

N. C. I see now you are of an *imposing Spirit*: and have taken a great deal of pains to shew it.

C. What? Am I for imposing on men those words they never said?

N. C. Be not so perverse. All the Reformed Churches are against imposing of Set Forms, as I have been told.

C. As perverse as I am, I'le follow you for once. So you have been told, I believe, that they are against all Set Forms though not imposed: I am sure I have.

N. C. No, I remember in the beginning of the late Wars the *Scotish* Forms of Prayer were printed.

C. And so were the *French*, and those of *Geneva*, and *Guernsea*, and the *Dutch*, to name no more; all translated into *English*. Therefore pray satisfie some of your Ignorant but yet confident Friend, in this matter. As for that *of Imposing*; what think you of these words of Mr. *Calvin* in his letter to the Protector, *Octob.* 22. 1548. *As for Forms of prayer and Rites Ecclesiastical, I do greatly approve that there be a certain one extant, from which it shall not be lawful for the Ministers in their function to depart*, &c. For which he there gives solid Reasons. And whatsoever is pretended to the contrary, the Reformed Churches do follow this Counsel; and tye men to a Form in the publick duties of Gods worship, as I can evidently shew. But now let me only observe that heretofore your Ministers thought it no light Argument against the *Separatists*, that all *Reformed Churches* acknowledged the

Church

Church of England as their sister: and consequently did not think her wicked for imposing Forms of Prayer. So you may read in the Book I told you of before, published by Mr. *Rathband*, p. 6. though the truth is those Ministers have taken that Argument out of the Book of Mr. *Bernards**; who speaks discreetly when he saith, *That though we do not make this our only or chief defence, whereby we seek to approve our selves to God, or the consciences of his people; yet it is a thing that gives some reputation to us. For even Saint* Paul *who received not his calling either from or by men, alledges for the credit of his Ministry, that three chief Apostles approved him, and gave him the right hand of fellowship. And which is more, he seeks to win commendation and credit even to those Orders which he by his Apostolical Authority might have established, by the example and judgment of other Churches**.

* Errors of Barrow and Greenwood confuted, 1603 pag. 178.

* For which he cites 1 Cor. 7. 17. 11. 15. 14. 33. 16. 1.

N. C. Then you are for *imposing*.

C. I am for that which all men of any discretion think necessary, *viz.* that every body should not be left to do according to their present humour and fancy, when they come to worship God in the publick Assemblies. Even the famous *Smectymnuus* allowed impositions in some cases. For they propound this as an expedient, that, if it shall appear any Minister proves insufficient to discharge the duty of prayer in a conceived way, it may be *imposed on him* as a punishment *to use a set form and no other* †. This was indeed a contrivance to disgrace the Liturgy as if it were fit for no bodies use, but the duller and heavier sort of People: but yet it shews their judgment above *imposing*,

† Answer to the Humble Remonstrance p. 14.

sing, which you now complain of. And I would faine know what they would have done with such insufficient persons as had a good opinion of their gifts; and thinking themselves wrong'd in being condemned to the forenamed Pennance, would not obey them: Would they have forced them to obedience or no? If not; their expedient signified nothing: If they would; then why should not the Magistrate do it now, who knows that most of those who love liberty, have a better opinion of their own abilities than they ought?

N. C. We wish the Common Prayer was left at liberty to be used or not, as men found themselves inclined.

C. Do you so? That's because you despise it, and think it good for little or nothing. But were there one of your own Inventions to be established, you would never leave us at Liberty, if you had power, to make use of it or let it alone. Nothing should stand in competition with it; but every thing else, as well as Common-Prayer, fall before it, as *Dagon* before the Ark. Did not the *Independents* incur your displeasure for craving an allowance to order a few Churches after their own fashion? Mr. *Dury* himself, I remember, a man of peace and composer of differences resolved their way was not to be tollerated. *For it would lay*, said he, † *the foundation of strife and Division in the Kingdom to have two wayes of Church Government, which may agree with some Matchiavilian, but no Christian Policy. And therefore it will be no wisdom in the State to yield to the Suit of the five Brethren, except it be induced thereunto by the Necessity of avoiding some greater inconvenience, than is the admitting of a seed of perpetual Division within it self, which is in my apprehension the greatest of all*

† Epistolary Discourse, p. 21. Licensed by Mr. Cranford, July 27. 1644.

all other, and most opposite to the Kingdom of Christ. "Now the less the cause of separation is, the greater "is the fault in those that make it, and the less cause "the State hath to give way to the making of it. You remember therefore what *Ordinances* were made for the electing of Elders: and that all Parishes and places whatsoever, as well *priviledged and exempt jurisdictions as others*, should be brought under the Government of Congregational, Classical, Provincial, and National Assemblies a. And this was according to their solemn promise of *setling Uniformity*; *which part of the Covenant*, they said (if you will believe them) *was alwayes before their eyes* b. In pursuance of which also the City desired c. *that some strict and speedy course might be taken for the suppressing of all private and separated Congregations:* And the House of Lords ordered the Printing of their Petition: which was grounded upon a *Remonstrance* † of the House of Commons, "wherein "they declared that it was far from "their purpose or desire to let loose the golden rains "of Discipline and Government in the Church; or to "*leave private persons or particular Congregations to* "*take up what forms of Divine Service they please.* As for the sacred *Covenant*, *that Holy Ordinance* (as Mr. *Case* calls it) and choice piece of Divine Service; you know no man could be a Minister, or an Elder, no nor practice as an Attorney or Solicitor at the Law, unless he took it: and the refusal of it was generally made a Mark of ungodliness; as I will prove when you please.

a Ordin. of 19. Au. 1645.

b Ordin. 14 Mar. 1645.

c Humble Remonstrance and Petition, May 26. 1646.

† Decemb. 15. 1642.

N. C. I know not what reasons they went by then.

C. The same wherby they would proceed now; if they had the same power and the same hopes. And so I believe would the *Independents* too: who are for imposing their own things as much as they are able. For they have invented, you must know, a Model and form of their own heads which is not appointed in Holy Scriptures. As *first*, that the Members must be *examined* and give an account of the manner of their conversion (which is in a certain *Method and Form* too in *New-England*) and that before the Church. Then, it is required that they enter into a *Church-Covenant*, which is not the Covenant of grace, but distinct from it: (For they acknowledge a man may be within the Covenant of Grace, who is not in this, and one may be in this, who is not in that.) And yet it is a *Sacred* not a *Civil* thing: which must be made *publick* before all the Church, *vocal* and *express*; so *binding* that none can be loosed from it without the consent of the Church. And then it is held (at least by many) that the Members must *prophesy*, *i. e.* exercise their gifts in and before the whole Congregation, by preaching, expounding, applying the Scripture: by instruction, confutation, Reprehension with all Authority †. Now having devised these things, to name no more, I observe that the *Covenant* in the same Church is in one and the *same Form* of words, as well as matter; and therefore put into *writing*; and must be *read* by the party to be admitted, or he must hear it read by some other and give his Assent to it. Here is not only a *Form* of Holy Covenant (a principal point of worship as

Narration of some Church Courses in N. England by W. R. collected out of their own reports, &c. chap. 4. pag. 16.

† Which they say is an Ordinance perpetual in the Church as we read in Mr. Cottons Catechism.

W. R. notes) *invented* by one or more men; but *imposed* upon others, even as many as enter into the Church; and more than that, to be *read upon a Book*. What is this better, or how is it more lawful, than a set form of prayer? especially since this Covenant is *imposed as an Ordinance of God, and absolutely necessary*; so as no Book-Prayer, I think, is? I find also that by this Covenant, the Members in some places † were *restrained and tyed up* from shewing their gifts in *speaking* or *scrupling*; till they were called thereto; that is, they being allowed to propheſie publickly, and so to propound questions and make objections (which they call *Scrupling*) they bound them up in this *Covenant*, which had the force of Law, from doing it uncall'd. I would fain know whether this be not to limit the Spirit (as you speak) and to ſtint it to *times*, as you ſay we do it to *words*? For if a man be never so full, he muſt have no vent without a call from the Church. And how I pray you doth this differ from an Eccleſiaſtical Canon, as to it's force and obligation; but only that it hath another name; and all old *Canons* muſt be lay'd aſide, to make way for this new Covenant. They tell us also expreſly that the Magiſtrate may *compel* men to keep their Covenant; though not to enter into it †. And for ſpreading of infectious Doctrines, Mr. *Wheelwright* a Miniſter, and Mrs. *Hutchinſon* a pretended Propheteſs, were *baniſhed* the Countrey. Several of their followers also were some *impriſoned*, some *fined*, some *diſfranchiſed*, some *baniſhed*, and all *diſarmed*, for petitioning the Court in behalf of Mr. *Wheelwright*, and remonſtrating with due ſubmiſſion (ſo their words were) that they conceived he deſerved no ſuch

† Church of Salem in New-Engl.

† Ib. Narration of Church Courſes, cap. 15.

censure a. And great many more remarkable things there are in that story, which I cannot stand to recite. But must proceed to tell you, that as for others who are not of their way, there is just no liberty at all. For as they will not grant communion to members of other Churches not constituted as they are: so if a company of approved godly people should sit down near them (where their power reaches) differing from them only in some points of Church Government; some of them tell us, not only that they shall *not be owned as a sister Church, but also be in danger of severe punishment by the Civil Magistrate* b.

a Proceedings of the General Court holden at New-Town, Oct. 2. 1637. and the Apology in defence of the proceedings holden at Boston, 1636.

b Narration &c. cap. 10.

N. C. What is all this to our *Independents*?

C. They extol both the Men and the wayes of *New-England* to the Skyes: and therefore approve of them I suppose, not only as good, but as excelling all other. The *Men*, they say, have testified their sincerity to all generations future by the greatest undertaking, except that of our Father *Abraham*, *viz.* leaving this Countrey to go thither, meerly to worship God *more purely* c. And as for their *wayes* and *practices*, *they are improved to a better Edition and greater refinement*, than those of other Reformed Churches d. which makes it reasonable to believe, that when they Covenanted *to reform according to the example of the best Reformed Churches*, they had *New-England* in their eyes, as *their* pattern: For those General words, as Mr. *Fenk* e rightly

c Apologetical Narration, 1643. pag. 5.

d Ib.

e Beam of Light, p. 25.

rightly observes, *left it under suspence and undetermined which of the Reformed Churches had obtained the highest degree of Reformation. The Scots and their Friends judged the Kirk of Scotland the best Reformed; the Dissenting Brethren approved the Reformation of New-England to be most excellent.* But be this as it will, we have learn't thus much from what hath been related, that the Churches of a *better Edition* and *greater refinement*, do not think it unlawful to use *forms* in Gods holy Ordinances; unto which they *bind* those who come under their Power; *restraining* them also from opening their mouths, when perhaps they think themselves full of the Spirit, and *denying leave* to others to set up a different way from theirs, in their Neighbourhood. As for our *Independents*, I can shew from their Books, that they think it necessary to be as severe in a great many Cases; and I remember as heavy complaints of them, as ever they made of the *Presbyterians*; and have been told that they *daily spet their venome privately and publickly against those that separated from them a*, &c.

a Vanity of the present Churches, p. 3. and 11.

N. C. It will be too long to relate all those things. But I would fain know how this will stand with *Christian Liberty?*

C. Do you think that it consists in being tyed to no Law at all?

N. C. None but Gods.

C. Take heed what you say.

N. C. In matters of worship, I mean.

C. That's absurd, as I have shewn you. Gods Law hath only given us the general rules whereby things are to be ordered in the Church: according to which our Governors are to make particular Laws, and we are to obey them; or else there will be nothing but confusion.

fusion. Yet still our *Christian Liberty* remains; because, First, we are not tyed to this or that pattern or Model, but our Governors have liberty to establish whatsoever (being in it self indifferent) shall seem to them most expedient for maintaining comliness and Order. And *secondly*, when any orders are established, this is our Liberty (as our Divines teach you) that we do not use them as any part of Divine Worship (as some of you do) nor as meritorious and satisfactory, nor as necessary to justification or salvation, but only for discipline and good Orders sake. And *lastly*, by consequence the same Authority may alter them, and hath not so tyed up it self to them, but that it is at liberty to abolish those, in case of inconvenience arising, and establish others in the room. But such a Liberty as leaves men loose from all Laws and Orders, save those that they shall chuse themselves, is a wild fancy which *your* Ministers condemn as well as *ours*. Mr. *Dury* for instance, (a very moderate Presbyterian) tells the Independent Brethren, *We must expect no such Liberty as shall break the Bond of Spiritual Unity, which by the allowance of a publick tolleration of a different Church Government, may be occasioned. To keep therefore Unity intire, a few must yield unto many, except they can fairly perswade those many to yield to them* a.

a Epistolary Discourse pag. 22.

N. C. But what if they cannot agree?

C. I was going to tell you. *If they cannot agree, it is just they should forfeit their Spiritual right and liberty which Christ hath conferred upon them, and fall under the Arbitriment of the Secular Power, which ought to look unto its own safety, lest those that make Divisions and multiply Breaches in the Church about small matters, disturb also by that means the publick peace of the State* b.

b Ib. p. 24.

Of

Of this mind also was Mr. *John Cotton* (a mild Independent) *Good Kings*, [c] saith he, *ought to put upon their people wholsome Laws and straight binding to the purity of Religion, and the Worship of God. It is no impeachment to their Christian Liberty, as the Anabaptists dote, but an ornament to their beauty, making their necks comely as with chains of Gold.* And a little after [d], *It is no impeachment of Christian Liberty to bow to Christian Laws: Yea, it is the beauty of a Christian Church to wear those chains, those Laws, which were made for the good of the Church; and it was their prophaneſs and rebellion that ſaid, Let us break their bands aſunder, and caſt away their cords from us.*

[c] Upon the 1 Canticles v. 10. pag. 44. Uſe 2.

[d] Ib. Uſe 3.

N. C. He ſpeaks of thoſe purer Laws which they found out, not ſuch as yours.

C. It's as much to my purpoſe if he did; for it proves he would have the people *ſtrictly* tyed to Laws, and wear theſe chains alwayes about their necks; and our Governors think theirs as good as any, and ſo may as innocently bind men faſt to them, as you tye them to yours. And let me tell you, both *Presbyterians* and *Independents* would have their Orders ſo ſtrict, that their people ſhould not be allowed the liberty of going to hear where they pleaſe. Mr. *Edwards* [a], I remember, in his Catalogue of Errors, Hereſies and Blaſphemies, puts down this for one, *That it is part of mens Chriſtian Liberty, not to hear their own Miniſters, but to go and hear where they will, and whom they think they may profit moſt by.* And the *New-England Churches* condemned thoſe that

[a] Gangræna 1 part. p. 30. Error 125.

b Catalogue of the Opinions condemned by an Assembly of the Churches, Aug. 30. 1637. Error, 80.

said *b*, *if a man think he may edify better in another Congregation than in his own, that is ground enough to depart ordinarily, from Word, Seals, &c. notwithstanding the offence of the Church, often manifested to him for so doing.*

N. C. But why should there be any penalties?

C. You may as well ask me over again, why any Laws? which will be ridiculous without them. But I wonder you are not ashamed to speak against penalties and force, who pressed the *Covenant* with more severity, than ever any body did *Conformity*. *What grosness is this* (as the Bishop of *Down* said *c*) *that when we press men to conform to the Orders of our Church, they alledg it is contrary to Christian Liberty to inforce men to the doing of any thing against their Conscience, and that a man should be fully resolved in his own mind of the Lawfulness of that which he doth; and yet we urge that only under pain of suspension and excommunication, and that after much patience and forbearance, using all fair means to perswade them: But they compel men to subscribe the Covenant against their Conscience by Pike and Pistol; threatning no less than loss of life, or goods and Lands in case of refusal? By this we may judge of sincerity, and what they would do in other things, had they Power in their hands.* The truth is one could scarce live among you when you had power; for all that would not take the Covenant were held to be *Malignants*, and if you know not what was to be done with them, an eminent person will tell you.

c Visitation Speech at Lisgarvy, 26. August. 1638.

N. C. Who do you mean?

C. Do you not remember who it was that complemented

mented the Parliament as the *keepers of our Vineyard*, and commended them for being *wanting in nothing to their duty* -----.

N. C. What then?

C. You shall hear. He saith they had endeavoured to *fence the Vineyard with a setled Militia, and then to gather out the Malignants as stones, and to make a Wine-press therein for the squeezing of Delinquents* a.

a Epistle before the Sermon to the Commons, 25. Jan. 1643.

N. C. I know not who this was.

C. I'le be so civil to his Memory as to let this pass without naming him. But he was one of those you call a *moderate Presbyterian*, by which we may know what mind the *Zealots* are of. And as for the *Independents*, they were for an *exact and thorough Reformation* too (for that which they were about *had cost God dear*, they said, and he would not *lay out so much* for an imperfect, poor and low reformation) and therefore exhorted the Parliament not to spare the lash to effect it: but do as *Jesus Christ* did when he came to purge the Temple; *not only chide the money changers, but whip them away, and overthrow the very Tables, lest they should recover their Trade again* b. Which others delivered in this phrase, *Dagon is begun to fall before the Ark; his head is off; but let not so much as the stump remain*; i. e. give no Liberty to these Church of *England* men; let them not enjoy the least relick of their worship. And accordingly you know, I shew'd you the last time, there was an Ordinance prohibiting the use of Common-prayer under great penalties in any private family, not excepting the *Kings* c.

b See Mr. Bridge Sermon before the Commons, Nov. 29. 1643. p. 24, 25.

c Page 218. of Friendly debate, 3 Edit.

N. C. I

N. C. I remember it; and some say it was an unworthy Construction you make of the words; there was no such intention.

C. They had better have held their tongues, for I shall prove it to purpose. When Commissioners were sent down to treat with his Majesty at the *Isle of Wight*, he was content, as he had expressed himself before, *May* 12. that the worship of God should be performed according to the *Directory* for three years: provided only that his Majesty, and those of his judgment who could not in Conscience submit thereunto, might not be obliged to it, but left free to their own way [a]. But this would not be granted; for you must know that though the Parliament had Ordained [b]; the Chappels or places in the Houses of the *King* and his *Children* should continue free for the exercise of divine duties *without any Elders*; yet this was no more than they allowed to every *Peer* in the Realm, and *those Duties, also were to be performed according to the Directory, and not otherwise*. And therefore I find his Majesty was fain *for the satisfaction of the two Houses* (so his words are) to make a further concession, and to profess he would not insist upon any provision for continuance of the use of the Book of Common-prayer *in his Majesties Chappel for himself and his household*: nevertheless he declared he intended *to use some other set Form of Divine Service* [c]. But nothing would satisfie, unless he would do according to the *Directory*; they would not allow a Set Form in his own House: no, though he declared, in a further explication of his mind, that he could not with

[a] This was Septemb. 29. 1648.

[b] Ordin. of March 14 1645.

[c] This was 4. Novemb. 1648.

with a good Conscience communicate in a publick Form of Divine Service and Administration of Sacraments, where it is wholly uncertain what the Minister will say to God: and told them he hoped they would not think it reasonable *to offer any violence to the conscience of their Sovereign.* For in their answer *d* they tell him twice, though they would not *force his conscience*, yet desire it may be *informed and rectifyed*, that so it might agree with theirs, who were his great Council: that is, they would not call it by that name; but he must either agree to them, or be as he was: And so in fine he was content to wave even a Set Form *e*. Do you not see now, how we were deceived by this word *Liberty*; and that the King himself could have no benefit of it? Had you not a great care of tender Consciences, and were exceeding nice in pressing men to that wherein they were not fully satisfied? Certainly his Majesty had reason to say *f*, *If it be Liberty of conscience they desire, he who wants it, is most ready to give it.* And what do you think of his Majesties earnest desire to have some of his *Chaplains* attend him *g*? Was it not barbarous to deliberate one moment whether it should be allowed or no: especially by those who cryed up *Liberty* so much? And yet he was fain to renew his Message to them the next month *h*, and to represent the necessity of it, for the guidance of his Conscience. But still they stop their ears to his desires; for in his Answers to their Propositions *i*, he re-

d Novemb. 20.

e Reply. Nov. 21.

f Declar. of Jan. 18. after votes of no addresses.

g Which he made February 17. 1646.

h March 6.

i May 12. 1647.

spites

spites his answer to what concerned the Covenant, because he could not give a resolution in a matter of Conscience, till he might be assisted with the advice of some of his own Chaplains, which had hitherto been denyed him. Nay, when he was at *Carisbrook* [d], I find him complaining that he had none about him (except a *Barber* which came down with the *Commissioners*) that ever he named to wait upon him. *A piece of rigor and barbarism greater than is ever used by Christians to the meanest prisoners and greatest Malefactors &c.*

[d] Message of Aug. 10. 1648.

N. C. I know the words. But what is this to penalties?

C. You led me out of the way; and yet not altogether, for you may see by this that *Christian Liberty* is but a *Phrase* and signifies *nothing*, when any but your selve challenges the benefit of it. But if you would hear any more of the other, I must tell you the *Independents* were for some *punishments* though more mild than yours. For which I must refer you to Mr. *Burroughs* [f] (and not stay to recite his words at length) who tells you men may be restrained *by Violence* from publishing gross Errors, notwithstanding their plea of Conscience; and that *some trouble* may be laid in their way who hold Errors of less moment, *so far as to take off the wantonness of their spirits and neglect of means.* Nay, where men *by their weakness* render themselves less serviceable to the Commonwealth or Church, he saith, *they may be denyed some priviledges granted to others*: of which he gives you instances.

[f] Irenicum pag. 36. & 37.

N. C. What? No respect to tender Consciences?

C. Yes.

C. Yes. *But if a man be proud and turbulent in his carriage and dispise his betters*, the same Person tells you, *you may be sure the Devil is in his will, rather than in his Conscience.* "For though an erroneous "conscience may cause one to hold fast an Error, it "doth not put him upon proud, scornful and turbu-"lent behaviour. When a man by reason of his Con-"science (it may be the weakness of it) differs from "his Brethren, he had need carry himself with all "humility and meekness, and self-"denial in all things. He should "be willing to be a servant to every "man in what lawfully he may: "that thereby he may shew to all, "that it is not from any *wilfulness*, "but meerly *tenderness* of his Conscience, that he "cannot come off to that, which his Brethren can "do; whom yet he reverences, and in his carriage "towards them shews, that he esteems them his "betters. But if a man that is weak, very much "beneath others in Parts and Graces (he might have "said any one that dissents from the Generality of "Christians, and his Governours where he lives) "shall carry himself high, imperious, contemning "and vilifying those who differ from him, and be "contentious with them, there is great reason to "think the corruption is in the will, rather than any "where else. And if there should be some con-"science yet in those men, *their heart distempers may "justly forfeit their right of pleading their conscience.* "Those who oppose them, if they do it in a Christian "way, nay, justifie what they do before God, and say "to him, when he calls them to an account for their "dealing so with those that professed Conscience; "Lord, we were willing to have dealt with them in "all

☞ Consider how well you follow this Rule, who are so peremptory and proud, &c.

"all tenderneſs, if we could have ſeen conſcientiouſ-
"neſs in their carriage; *But we ſaw nothing but ſcorn-
fulneſs, pride, imperiouſneſs, turbulency, conceited-
neſs, we could ſee nothing of the Spirit of
Jeſus Chriſt acting them in their way*", &c. Thus he alſo reſolves this queſtion, *How ſhall we know a man to be obſtinate, when he oppoſes the judgment of many more godly and learned than himſelf?* 1. If he oppoſe the common principles of Chriſtianity. 2. If in other matters his carriage be turbulent and altogether unbeſeeming a Chriſtian, differing from his Brethren. 3. Where there is neglect of thoſe means of Information, which he hath nothing to ſay againſt. Laſtly, *If he ſo croſs his own principles, that he appear to be ſelf-condemned* †. Think, I beſeech you, whether this be not your caſe.

* You may read this in Mr. Burroughs. Ib. p. 32.

† Ib. pag. 92.

N. C. I have a number of things to ſay, but I ſee you are in haſt, and therefore will let them alone.

C. You may propound them ſome other time, if upon conſideration of theſe things you be not ſatisfied. And to ſave you and my ſelf any further labour, I ſhall commend a few Directions to you for the guiding of your conſcience, and ſo conclude.

N. C. Let's hear them.

C. I cannot expect you ſhould bear any reſpect to my Advice; therefore I will ſpeak to you in another mans words; which are ſo good, that it's pitty they ſhould be forgot. They were writ above threeſcore years ago by Mr. *Rich. Bernard*, in a Book of his, where he teaches you how to carry your ſelf in a Church or State ſo as that you may ſeek the publick quiet of it †.

† Chriſtian Advertiſements and Counſels of peace, 1608.

N. C. How

N. C. How I pray you? I'le ſtudy his counſels.

C. "Firſt, maintain and uphold all that is manifeſtly good in it. 2. If there be any manifeſt evils, "labour in your place by the beſt means to have them "amended peaceably. 3. Bear with lighter faults "for a time till a fit occaſion be offered to have them "amended. 4. As for likelihoods of evil make them "not apparent evil by ill interpretation; where neither the State intends it, nor ſo maintains it. "5. Take doubtful things ever in the better part. "6. Judiciouſly diſcern between the abuſe of a thing "and that which may be well uſed: leſt in abhorring "the *abuſe*, thou alſo do utterly condemn the *thing* "it ſelf and the *uſe* thereof. 7. Let not the flouriſhing condition (as thou fancieſt it) of any Forain "Church or State, make thee unthankful for the preſent good thou enjoyeſt at home, and loath thine "own happineſs. 8. Mark and hold the difference "between theſe things; the Equity of Law and the "Execution; the truth Generally eſtabliſhed and "profeſſed, and the perſonal Errors of ſome. Between ſoundneſs of Doctrine and bad Application; "between ſubſtance and circumſtance; between the "very being of a thing, and the well being of it; "between what is neceſſary and what is only convenient and deſirable; between a Commandment "and a Commandment to thee; between what is lawful and what is expedient. 9. Never preſume to "reform others, before thou haſt well ordered thy "ſelf. 10. Do not diſobey the evident command-"ment of God: and when there is nothing but probability of ſinning in obeying the precept of thy "Governors, do not ſet opinion before judgment. "Set aſide fancy, and do not refuſe to obey Authority, where it is not *plain* thou ſhalt ſin againſt God.

"Be

☞ "Be more loth to offend a lawful Magi-
"strate than many private persons.
"Where thou canst not yield, there
"humbly crave pardon. Where thou canst not be
"tollerated, be contented with Correction for safety
"of Conscience: and bear what thou canst not a-
"void, with a patient mind. Remember that to
"stand more upon avoiding dislike in private persons,
"than in offending the publick authority,
☞ "is no better than an humouring of men
"to increase discontentedness, rather
"than to preserve the publick peace and welfare.
"Nay, it is better to cross some mens affections with-
"out sin to God, than to neglect most certain Duty,
"let people perish, open a gap to the enemy, lose
"thy liberty, and no whit better the Church of God.

N. C. O but in this we must be very tender, and disobey men rather than God.

C. You should be very tender and careful lest you disobey both: by breaking the commands of your Governors, when in so doing you follow no command of God. For which end he gives you this Rule. As "thou mayst not out of policy for fear of trouble, fur-
"nish thy self with distinctions and evade thy duty,
"where the word is plain: so thou oughtest not out of
"scrupulosity to imagine sin where there is none, and
"trouble thy Conscience with fear of transgressing,
"where there is no Law. The one breeds *Atheism*,
"the other is the mother of *Superstition*. Therefore
"in indifferent things make no question for conscience
"sake: so it be that neither holiness, merit, nor ne-
"cessity be put therein, nor used for any part of Gods
"worship, but for Decency, Order and Edifica-
"tion.

N. C. But what if I am in doubt; and afraid to

to use these things you call *indifferent*?

C. In this case he hath given you such good Directions that I need seek for no other. "The substance of them "is this. You would do well to examine your self whence "your Doubt arises, whether from serious consideration "and a judgment convinced; or that it be only a nice-"ness of dislike, coming from a desire not to be troubled "with them, or for that thou hast not been used to them, or "because some cannot away with them, or from Igno-"rance and want of knowledge, or perhaps from a godly "jealousie and fear of doing amiss (I may add from a "natural timorousness and uncertainty of mind which can "resolve nothing.) If the ground be not a judgment in-"lightned and convinced, it is not trouble of conscience, "but a dislike that works discontentedness upon some of "the former grounds; which must be removed by con-"sideration and setling your judgment upon the Word of "God and sound Reason. Nay, it will be fit to consider, "whether this doubting do not arise through your own "default, by looking out Reasons to increase your "dislike, and neglecting to search for Arguments "to give you satisfaction. If this be your Case, "as it is certain it is of too many, take as great pains to "resolve your self as you have done to bring your self "into doubting; else you deal but *partially*. And have a "care you be not too highly conceited of your self, and "look upon your own reasons through the vapour of "affection.

N. C. My scruples are grounded upon this reason; that to make a thing lawful in Gods worship, it is not enough that it is not *forbidden* but it must be commanded.

C. Examine well without prejudice what our Divines have replyed an hundred times to this, and you will find it an absurd Principle. Or for the present onely weigh what he saith, "Why should a man be more scrupulous

" to seek to have a plain command for every thing he
" doth in Ecclesiastical matters, even about things in
" themselves indifferent, than about matters politick in
" Civil affairs? Men in these matters know not the
" ground nor end of many things which they yield unto,
" upon a General command to obey Authority; and
" knowing them not to be directly against God's will.
" And yet our obedience in all Civil matters must be *first*
" of Conscience, and, *secondly*, as serving the Lord;
" which cannot be without knowledge and perswasion
" that we do well even *in that particular* in which we
" obey: which men usually for conscience sake inquire
" not into, but rest themselves *with a General command-*
" *ment of* obeying lawful Authority, so it be not a-
" gainst a plain commandment of God. What there-
" fore doth let, but that a man may so satisfie himself in
" matters Ecclesiastical? I must tell you (" saith
☞ " he) that the curious searching so *particularly*
" into every thing to have full satisfaction, hath
" so wrought in these days upon mens wits to bring di-
" stinctions; that the more men seek in doubt for re-
" solution, the further they are from it.

N. C. What shall a man do then?

C. He must observe these Rules of that Good man.
" 1. Keep all main Truths, which are most plainly set
" down in the *Word*, or by the Law of Nature ingraven
" on every mans *heart*. 2. Believe every thing truly
" and necessarily gathered, by an *immediate consequence*
" from the Text. 3. Follow evident examples fit for
" him either as a Christian, or his special calling re-
" quires. 4. Avoid that which is plainly forbidden, or
" follows necessarily by an *immediate* consequence.
" 5. Follow true Antiquity and the General practice of
" the Church of God in all ages, where they have not
" erred from the evident Truth of God. 6. If thou
" sufferest

"sufferest (saith he) let it be for known Truth and "against known wickedness; for which thou hast exam-"ple in Gods word, or of the holy Martyrs in Church "story: But beware of *far fetcht consequences*, or of "suffering for new devices, and for things formerly "unto all Ages unknown, seem they never so holy and "just unto man.

N. C. But what if the thing commanded seem to me a sin?

C. "He answers, some things sinfully commanded "may be obeyed without sin, as *Joab* obeyed *David* in "numbring the People. *Secondly*, Consider, how dost "thou conceive it to be sin? Is it *simply* so? Shew me the "prohibition: else where no *Law* is there is no *Trans-"gression.* Or is it so *accidentally*? that is, in the abuse, "which may be removed; or in respect of the Igno-"rance of the Lawfulness, making thee to doubt and "fear to offend? Use all diligence for resolution. And "if it be not a known sin to thee certainly but only by "probability; consider, whether probability of sinning "may give thee a sufficient discharge for not obeying a "plain Precept, and to neglect necessary Duties other-"wise, both to God and man.

N. C. Would you have me do things while I am full of scruples whether I may or no? Doth not the Scripture say *whatsoever is not of Faith is sin*? Rom. 14. 23.

C. He takes no notice of that place; But since you mention it I'le give you an Answer, not from *my self*, whose judgment you value not much, but from a *Divine*, who, we are told, suffered much under the Bishops. Things wherein doubts arise, saith he, are of a double Nature. *First*, "Such as are *meerly arbritary* and at mine own dispose. "These may be left undone without scruple, but not

Mr. John Geree Resolution of 10. Cases Licensed by Mr. Cranford, 1644.

"done with it; because the inconvenience of Omission "is but a little self-suffering. Such are the things the "Apostle speaks off; forbearing the use of our Liberty "in eating flesh, or the like case. If a man doubt whether he may do that, or whether he may play at Tables "or Cards; the omission here being no more but only "denying our selves a little content, the doubt should "make a man forbear. But then there are other things "that are *not arbitrary but under a command*, as coming "to the Sacrament, obedience to the higher powers in "things lawful. Now if scruples arise about these, and "a man doubts he sins if he *act*, and he also doubts he "sins if he *forbear*; it is neither clear that the thing to "be done is sinful, and so to be forborn, nor perfectly "clear that it is a duty and so to be done: *In this case "he must weigh the Scales: and where the Soul apprehends "most weight of reason, that way he must incline; though "the other scale be not altogether empty.* And this done "after humble and diligent search, with bewailing our "infirmity that we are no more discerning, will be ac"cepted of God. *God puts not his people on necessity of sin"ning; nor can our scruples dispense with his commands.*

N. C. Sometime I think this is clear and solid Reason; but many Friends think otherwise, and I am loth to offend them by doing these things which our Governors require.

Bern. Counsels of Peace.

C. But consider, "*First*, they may "take offence when none is given, and "them the fault is their own, and you not "chargeable therewith. *Secondly*, the "Question is whether they be offended in respect of what "themselves know, or but led by affection, disliking of "other mens dislike. Intreat the former to let thee "abound, for such things, in thy own sense; and shew "them that herein you may Brotherly disagree: for the

"latter,

"latter, inform their judgment, if they will yield to "reason: If not, then consider. *Thirdly*, whether thou "art bound to nourish up such men in their folly, and to "respect their partial affection; being more carried "away with an overweening of some mens persons, than "any thing at all with the right understanding of the "cause. And then, *Fourthly*, consider the power of the "Magistrate, and whether his Authority commanding do "not take away the offence which might otherwise be "given by a voluntary Act. And, *Lastly*, that a man "should not stand more upon avoiding dislike in private "persons, than offence to publick Authority; as I said "before.

But alas! as he saith at the end of his Book †, "Charity and such "like graces are far to seek now "adaies. Men on all hands judge "of things perversly. This they will "allow, and that again humourously they will not like. "That which may be justly done well without offence, "thereat will others be unjustly offended. Things "doubtful, men take sinisterly; yea they dare censure "what they never saw: condemn as ill, what they knew "not: suspect where they have no cause: gain-say, "where there ought to be no contradiction, partial to "themselves and rigorous towards others. Authority "will rule thus and so, Subjects will obey with Excep- "tions. Judgment from the word is not so much a Guide, "as will and affection in too many are made Masters. "These be ill dayes and contentious: unhappy times, "in which men either will do, that they will do of them- "selves; or else fall to humour parties (not simply "receiving a love of the truth for the truths sake) and "so come to pertakings, which doth but increase conten- "tion, till all come to confusion: except the Lord in his "great mercy prevent the same. *N. C.* And

† Separatis Schism adjoyn'd to the other p. 161.

N. C. And turn us all to a more moderate course, and there keep us.

C. You have read the Book: for those are the words that follow.

N.C. No. But I think there is much of truth in what he sayes: and it had been well if his Counsels had been then followed.

C. Alas! they who were chiefly concern'd in them, were so far from following them, that they took no farther notice of them than only to revile him that wrote them.

N. C. Methinks none should be so brutish.

C. It is as I tell you. Mr. *Ainsworth* making an answer to this Book, wholly omitted *these Counsels of Peace*, save only that he once mention'd them, with this haughty censure, *that perhaps the Author knew no more than* Caiphas *what he said.* Such men will not grant us able to say any good thing ------

N. C. But this was an acknowledgment the things were observable.

C. True, but you see the men of that Spirit will not regard excellent things, if they be said by those whom they do not love. Mr. *Bernard* in his reply I think hath given a true description of them. *Schismaticks are headstrong, they will not see evident conviction. Self-love makes them judge the best of themselves, but their want of Charity, very badly of others. They beguile themselves with shews of Piety, heat of affection, and with a strong apprehension of things greatly amiss in others. These they can see with both eyes, themselves with neither. Our arguments against them are Paper shot: but their weakest reasons against us* (if themselves may judg) *are shot of Cannon. They despise every mans endeavour against them, and are in admiration of their own works. Let*

1 Preface to plain Evidences and Answer to the Fore-speech as Mr. Ainsworth terms it. Published by Authority. 1610.

any

any man confer with them, and he shall hear it: I my self have sufficient experience of it. All opposing their way, are men, in their judgment, that have no grace, rebellious against the Light. They are presumptuous in censuring; and may give sentence against all men and all Churches in the World; but none may give judgment of them. I heartily wish you all less pride and more humility; less dislike of others, and more charity, with greater dislike of your selves: the want whereof is the present enemy to lovely Unity, that ever accompanies true Piety; which many pretend, but few truly enjoy. And so farewel.

N. C. Do you hear? pray come back.

C. Will you never have done? what's the matter now?

N. C. I have but one word more. You must not pass too hard a censure upon some Ministers who come not to Church. You know they cannot appear openly because of the Act which forbids them to be in Cities, Market-Towns, *&c.*

C. And yet they are there notwithstanding that Act, and kept meetings against another Act which was lately in force. Why may they not appear any where in those places as well as in one? In God's house as well as their own or yours? In the face of all the people, as well as before a party separated from the rest? You are a fine *Advocate* indeed: who now have confessed they are more afraid of the *punishment* (whatsoever they say) than of the Sin of *disobedience*. For they break the Law wheresoever they are in those prohibited Cities or Towns, and they would but break it, if they were at Church: only it would be less --------

N. C. I will stay you no longer. I did not think of this, when the other came into my mind.

C. I believe it. You are not wont to lay thing together, and then search them to the bottom. But you think as you talk; suddenly, in a rambling manner, without any

any coherence: which would never trouble me at all (you may think and speak as you please) if you were not so conceited of your selves, as if you were the most knowing people, that must give Law and Religion to all others.

N. C. There are those can talk as well as you.

C. No doubt of it. Let them therefore endeavour to mend the rest. And remember them of such passages as these in your Books, which once they allowed of. *No man endued with right Reason, but will say there is a necessity of a Government: if of a Government, then of an Uniformity, else it will be confused. Therefore there is a necessity to suppress all* CONVENTICLES, *and that all men should observe such Order, Time, Place, and publick Gesture, as the Parliament (by the Advice of the Assembly) shall appoint. And no man that hath any use of Conscience in any thing but will acknowledge he is bound in Conscience to obey the Laws of the Land in which he lives, in all indifferent things: Or he is turbulent and deserves censure, even for matters concerning Worship. He that hath the use of Conscience, will make Conscience of the duties of both Tables, as well as one. There is doubtless a Conscience towards God, and a Conscience towards man: This was the Apostles practise, and must be our Rule.* Act. 24. 16. *I exercise my self to have always a Conscience void of offence, toward God and toward men.* Once more Farewel.

An Alarm by way of Answer to the last warning piece, p. 15. Licensed by Mr. John Downam, with this sentence præfixed. Ye shall have one Ordinance, both for the stranger, and for him that is born in the Land.

N. C. I thank you.

THE END.

223654